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HYMNS FOR THE SANCTUARY.—CHRISTIAN HYMNS (CHESHIRE COLLECTION).

The New West Boston Collection or Hymns for the Sanctuary, contains three hundred and ten hymns not in the Cheshire Collection. We could part with rather more than half of these without regret, and have marked one hundred and forty eight as good hymns. Of these one hundred and forty eight, twenty three (twenty one of them are also in Greenwood) are among our best hymns, some of them among the very best that we have. We give the first lines of the twenty three.

As earth's pageant passes by,
Beset with snares on every hand,
Be still, my heart! these anxious cares,
Be with me, Lord, where'er I go,
Come, blessed Spirit, Source of light,
Far from the world, O Lord, I flee,
From north and south, from east and west,
God, that madst earth and heaven,
Great Ruler of all nature's frame,
I heard a voice from heaven,
I want the spirit of power within,
Jesus, and can it ever be,
Lord, I believe a rest remains,
Return, my soul, and seek thy rest,
Return, my soul, unto thy rest,
Shine forth, eternal Source of light,
Sometimes a light surprises,
Sovereign Ruler of the skies,
Teach me, my God and King,
The darkened sky, how thick it lowers,
To-morrow, Lord, is thine,
Up to the hills I lift mine eyes,
When, my Saviour, shall I be.

All lovers of good hymns are familiar with most of these. With three or four exceptions, each of them, to our mind, fulfils the highest conditions of a Christian hymn, and we hardly know which to select for particular notice. Six of them are by Doddridge, and hardly inferior to any hymns that he ever wrote. One contains the precious lines,

Then shall the trembling mourner come,
And bind his sheaves, and bear them home,

One by Watts we remember to have heard Dr. Channing, who read hymns as no one else ever could, speak of as the grandest of all Watts's Psalms.

Up to the hills I lift mine eyes,
The eternal hills beyond the skies,

Line after line, it rises, an anthem of praise and love, almost worthy of Him to whom it is addressed. In a collection of ten hymns, whether to aid us in our private devotions or in the Sanctuary, we could not omit the stanzas beginning,

Lord, I believe a rest remains,
To all thy people known;
A rest where pure enjoyment reigns,
And thou art loved alone.

Who would consent to be without Cowper's sweet hymn,

Far from the world O Lord, I flee?

Or to give up the breathings of dependence and trust, which come out so like sacred incense in the words, beginning,

Be with me, Lord, where'ere I go;
Teach me what thou wouldst have me do?

Single hymns like these, are worth a hundred even of the best in the second class. We copy one entire, not as the finest, but as being, we suppose, less known among us than the others, though it is in Waterston's edition of Dr. Greenwood.

When, my Saviour, shall I be
Perfectly resigned to thee?
Poor and low in my own eyes,
Only in thy wisdom wise?

Only thee content to know,
Ignorant of all below;
Only guided by thy light;
Only mighty in thy might?

So may I thy Spirit know,
Let it as it listeth blow;
Let the manner be unknown,
So I may with thee be one.

Fully in my life express
All the heights of holiness;
Sweetly let thy Spirit prove
All the depths of humble love.

We are sorry to find that one or two of the best stanzas in the favorite hymn,

Jesus, and can it ever be
A mortal man ashamed of thee,

are left out. The sins of omission in respect to parts of hymns are far more unusual here than in the Cheshire Collection, and therefore we are the more surprised not to find a stanza like the following, where it belongs:

Ashamed of Jesus! yes I may,
When I've no sins to wash away,
No tears to wipe, no joys to crave,
And no immortal soul to save.

On the other hand, we find in the Cheshire Collection five hundred and seventy-five hymns, which we have not been able to find in the new hymn book. Many of these are for various anniversaries and other public occasions, and very convenient for such purposes. There is a great number of hymns adapted to particular subjects, which must greatly increase the value of the book to those who would have the hymns connected with the discourse by similarity of subject rather than unity of spirit. Paying no attention to these advantages which the Cheshire collection unquestionably has beyond all others, we would simply state that we find in it two hundred and fifty good hymns, which we do not find in the New West Boston Collection. One hundred and seventy seven of these are of such a character, that we could lose any one or any ten of them without a very keen sense of bereavement. But we have marked eighty one as hymns which we should be sorry to lose. Of these eighty one, forty seven are in Greenwood, and of the fifty seven excellent hymns which we named in a former paper as in Greenwood but not in the new book, thirty seven are in the Cheshire Collection. These are the most important to show the value of the Cheshire book in the comparison we are now making, but we have space to refer only to a few of them. The following hymns are all in the Cheshire, ten of them in Greenwood, but none in the new collection.

All nature dies and lives again,
Gently fall the dews of eve,
Great God, as seasons disappear,
How short and hasty is our life,
Jesus, I love thy charming name,
Lord, what a feeble piece,
Lo, they come from east to west,
Lo, the prisoner is released,
Not to the terrors of the Lord,
O, could we speak the matchless worth,
O, for that tenderness of heart,
O God, whose presence glows in all,
O, how can they look up to heaven,
O Lord, our fathers oft have told,
Oppression shall not always reign,
O, sweetly breathe the lyres above,
Sing we the song of those who stand,
Softly now the light of day,
Sweet day, so cool, so calm, so bright,
Sweet is the prayer whose holy stream,
There is a house not made with hands,
The wandering star, the fleeting wind,
There is an hour of hallowed peace,
'Twas in the watches of the night
'Tis by thy strength the mountains stand,
When quiet in my house I sit,
With all my powers of heart and tongue,
Ye Christian heralds go proclaim,
Ye nations round the earth, rejoice,
Your harps ye trembling saints.

Besides these we would call particular attention to a few other hymns in the Cheshire, but not in the new Collection.

Great God, wert thou extreme to mark
Whate'er we do amiss,

is the beginning of a hymn in which we have taken great satisfaction. Mrs. Gilman's hymn,

Is there a lone and dreary hour,
When worldly pleasures lose their power?

has not the compressed intensity of religious emotion which makes Mr. Norton's hymn the very best of its class; but it seems to us, nevertheless, one of our best devotional hymns. So also is the communion hymn by Dr. Gilman, beginning,

O God, accept the sacred hour
Which we to thee have given,
And let this hallowed scene have power
To raise our souls to heaven.

The new book has several beautiful versions of the twenty third psalm, but we cannot consent to give up the sweetest of them all, by Watts:

The Lord my shepherd is;
I shall be well supplied;
Since he is mine and I am his,
What can I want beside?

He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.

God is the refuge of his saints,

is the first line of another grand hymn by Watts, which we should be sorry to lose, if it were only for the stanza, beginning,

There is a stream whose gentle flow
Supplies the city of our God.

Why should we start and fear to die,

is the first line of a hymn, every part of which is dear to us, and which ends in that most tender and beautiful stanza, which is more than enough to redeem and sanctify any number of ordinary verses;—

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

Where is there a better hymn than this by Doddridge?—

Unite, my roving thoughts, unite
In silence soft and sweet;
And thou, my soul, sit gently down
At thy great Sovereign's feet.

Then there is the grand hymn by Tate and Brady,

Thro' endless years thou art the same,
O thou eternal God;
Each future age shall know thy name,
And tell thy works abroad.

Among the very excellent hymns, which we remember to have seen only in the Cheshire book, is the following:

Sweet is the prayer whose holy stream
In earnest pleading flows;
Devotion dwells upon the theme,
And warm and warmer glows.

Faith grasps the blessing she desires,
Hope points the upward gaze;
And Love, celestial Love, inspires
The eloquence of praise.

But sweeter far the still small voice
Unheard by human ear,
When God has made the heart rejoice
And dried the bitter tear.

No accents flow, no words ascend;
All utterance failegh there;
But Christian spirits comprehend
And God accepts the prayer.

Watts's hymn,

O for an overcoming faith,

is so good, that the Cheshire Collection has it twice with a variation in the first stanza. It has also the last stanza of John Newton's new year's hymn,

While with ceaseless course the sun,

a second time as an anonymous production, and the error is copied by Mr. Waterston. The new Collection is satisfied with taking the hymn once, but it leaves out entirely an admirable dedication hymn by Bryant,

O thou, whose own vast temple stands,

and another by Willis, perfect in its kind, and which we can never read without being lifted up by it,

The perfect world by Adam trod,
Was the first temple,—built by God;
His flat laid the corner stone
And heaved its pillars, one by one.

We are sorry also to miss the very beautiful Ordination hymn by Henry Ware Jr.

O thou, who on thy chosen Son
Didst send thy spirit like a dove:—

as well as his other hymn,

Great God, the followers of thy Son—

both of which would rank as not inferior even among the hymns of Watts and Doddridge.

There are other hymns, beautiful in their place, but questionable perhaps among hymns for the Sanctuary, such as,

One sweet flower has drooped and faded, by Waterston,
Sister, thou wast mild and lovely, by S. F. Smith,
Brother, thou art gone before us, by Milman.

The last of these was once in Greenwood, but his severe taste excluded it from the later editions. It is now restored. The West Boston Collection has neither of them, though it has one of a similar character on the death of a child,

Fare thee well, our fondly cherished,

by Moir, not *Moore* as incorrectly printed in our former paper.

The comparison that we have instituted is necessarily imperfect, and we have probably made some mistakes in consequence of the different labelling of hymns in different collections.—But these mistakes are as likely to be on one side as the other. We have avoided giving any opinion of our own as to the comparative merits of the different books, but have endeavored so to place the best hymns peculiar to each, before the reader that he may judge for himself. That book which omits the fewest hymns of the first class, is the best. Third and fourth rate hymns may encumber, but they cannot enrich, a collection, or supply its deficiences. In the diversity of tastes, there will be a difference of opinion as to the claims of some hymns to a place in the first class; but those, which by common consent do not belong even to the second class, ought not to be retained in our hymn-books, unless connected with very beautiful music, or recommended by powerful religious associations. And it is very important, that the most inspiring Christian hymns should be associated with the most touching experience of life, so that the words which we have heard sung on the first sabbath after a severe bereavement or under other afflicting circumstances, may go with us as a voice from heaven while we live. In respect to their Christian character, we cannot speak too highly of this junior collection of "Hymns for the Sanctuary." It is a religious book, not savoring at all of a weakly sentimentalism, but awaking devout affections, and feeding our religious nature. It is sufficiently diversified to meet a great variety of tastes. We have found in it nothing to offend, but much to refine, subdue and elevate, as by a divine influence upon the heart. If it contains little of value beyond what we have in former collections, it has left behind much that was an incumbrance; and if it has not all that we most value among the hymns that we have known, it has enough to supply richly the wants of the Sanctuary and the Closet.

J. H. M.

THE WAY PLAIN AND OPEN.

Having proved (as we believe) that our blessed Saviour did not pretend to an equality with Jehovah, the argument of the Trinitarian fails. And it is not necessary to prove from the sacred volume, that the Holy Spirit is not equal. He is not a *very* conspicuous personage in the New Testament. It is often said, in the same book, that *God* shall give the Holy Spirit, to such as ask aright. In all the passages to which we have referred, and in numerous others, the supreme power of the one God is acknowledged.

Here, then, is the true doctrine of the Bible. There is only one God; there is one Saviour and Mediator; for mankind. And there is one Spirit, to watch over us and prompt us to holiness of life.

And this is a mode of faith to which the mind assents. It is not confounded by impossibilities, nor crossed by things beyond our conception; or contradictory to reason. It is plain, comprehensive, hopeful. No doubts disturb it; no argument can sap its foundations. It is good to live by, and good to die by. It requires, for our acceptance with God, *deeds* that are good, and not strange dreams of faith. It will not allow what we *believe*, to suffice; but calls upon us to *do*, what we are assured is our duty,—if we hope for salvation. It is a much more difficult thing to practice, than that faith which dupes the mind to follow after absurdities. We *must keep* the acting law of God, to be accepted of him. Prayers and professions and enthusiastic visions will not answer. Exhortations, ever so eloquent will not pass unless the action corresponds with the profession. We must *do* the will of our Father to become the subjects of his reward, here and hereafter. We must follow the example of Christ and obey his instructions in order to *do* "the will of God." And we may ever confide that our efforts to do good and become pleasing to God, are aided by the impulses and teachings of the Holy Spirit. Who cannot comprehend a faith like this? Who has not the power to obey its requisitions? Who may not see a plain and open way, leading from earth to heaven? A way constructed and first travelled over by our great exemplar Jesus Christ! And, who may not hope, that if he will but enter upon that peaceful way, the Spirit shall take him by the hand and uphold his tottering footsteps? Are we in despair, for our transgressions? Blessed be God, "we have an advocate with the Father, Jesus Christ the righteous." Are we in darkness and gloom? Have we not a light to our minds and a radiation of infinite mercy, as well as truth glowing in our souls? And does not God himself love us? Has he not assured us of his particular affection? Have we any hard servitude to perform, to regain his favor, if we have lost it through our misconduct? "Though your sins be as scarlet they shall be made white," if you will only seek help of the Lord. Though your mind sinks in the pit of despondency, through the ills and misfortunes of life, there is a light shining above your head, and an eye that never slumbers and a hand ever ready to lead forth to newness of life. You can not look anywhere, but every object, everything above, below, around you, proclaims the goodness of God. Every voice of living tribes, every sound even from inanimate nature; the breathings of the skies, and their glories of day and night; all tell of the mercy, as well as the majesty, of the Deity. And you see and hear and feel it all; and your heart is not melted! It is still insensible; still obdurate! My reader! be no longer under such a withering reproach! Do not stain your character forever, by such monstrous ingratitude. Do not shame your reason by acting with such more than brutal stupidity! "Oh! taste and see how excellent a thing it is" to obey the law of the Lord, and to live with his peace constantly enlightening your breast, and raising and reforming your intellect. Praising God, is the noblest act of a rational and immortal being. And every time we look up to the sun of truth, the darkness of our minds is illuminated; and our hearts are refreshed by radiations of love and intelligence. Glory be to God, forever and ever, for his inestimable blessings.

Father! when we kneel to thee,
Let us thy true doctrine see:
Let the clouds divide, and show,
At thy feet, bright Mercy's bow;
And, where'er our hearts look up,
Catch the dews of heavenly hope;
Softening glowing, happy, true—
Even as earth's refreshed, by dew.

D.

CHIEF JUSTICE HORNBLOWER ON SLAVERY.

At the meeting of the General Assembly of the Presbyterian Church, "New School," Dr. Beman, as Chairman of a Committee, made a report denouncing slavery as a sin, but stopping short of recommending any definite action. Mr. Bassett of Illinois, moved an amendment making slaveholding a disciplinable offence. The aged and distinguished Chief Justice of New Jersey, Judge Hornblower, supported the amendment in the following very strong and emphatic language.

He would oppose slavery as he would murder, manslaughter, and theft, and any other crime. He would no sooner commune with a slaveholder, who is intelligently such, than with the greatest malefactor. What right has one man to sustain such a relation to another man, as that of master? Where does a man acquire the power to buy and sell the sinews and soul of his fellow-man, made in God's image, and born with precisely the same rights as himself? It is an offence against the rights of man which the gospel presupposes in all its overtures of mercy; and how can we hold him who voluntarily and openly practises it, guiltless enough to extend the hand of brotherly communion to him? His greatest objection to Mr. Basset's amendment is that it does not go far enough. The duty of the Church of Christ, surrounded by a flagrant and all prevalent sin, is something more than to characterize it as a sin. Our apprehensions on this subject are apt to be weak, and confused by our familiarity with its enormity. We talk about organic sins—sins enormous in their own nature, and in the sight of God, yet excusable on account of their incorporation into our laws and social usages. It is one of the most unhappy phrases he ever heard. As if the multiplication of a sin by tens of thousands lessened its criminality; as if its adoption into human codes altered its inherent character; as if human legislation superseded the word and sanction of the Almighty. We should not judge so in any other case.

What if the laws of one of our States permitted polygamy, and heaped around him who had become involved in the sin, a variety of obstacles in the way of getting out of it; should we any the less condemn the man of a dozen wives, on the score of Christian morality, because his sin was approved by the State? What if one of the ministers of this church, going as a missionary to Turkey, should avail himself of the laws of that Empire to add a dozen wives to his household; would the organic nature of the sin and its legal sanction in the land of his residence excuse him for it? And on his return to America on a summer tour, would he be welcomed to your pulpits, and your communion table, and your hearth-stones, because he participated only in an organic sin? The cases are precisely parallel in principle; and differ only in the view we take of them. No! the Church of Christ ought not only to utter a testimony that slavery is sin, but act upon the principle, and place it where it belongs in the catalogue of sins—at the very head of them. Judged by its fruits, the wrongs it does, the woes it creates, what sin is equal to it? It is a sin, if there be any such thing as sin; and if a sin, one of the most heinous, and the more heinous because so widely participated in, and so generally excused. It is high time for the church to take a proper attitude on this subject; and from his heart he sympathized with and thanked the brother who had been true enough to his sense of duty and convictions of eternal justice, to bring forward a proposition, declaring slavery to be a sin, and worthy of the same treatment—he would add more severe and stern treatment, than any other gross immorality."

GOV. BRIGGS AND FREDERICK DOUGLASS.—Frederick Douglass, in the last number of the *North Star*, gives honor to Gov. Briggs of Massachusetts for rising superior to the vulgar prejudice against color which actuates so many of the people, of all classes, in this country. He says:

"About a year ago we met the Governor on the Railway from Boston to Pittsfield, when the cars were densely crowded with white passengers; and being recognized by him, he immediately offered us a seat by his side, and entered into a familiar conversation with us, on the anti-slavery question in general. It is not so much the mere act of politeness that struck us favorably, but the manner of showing it. With no air of condescension—with no fear of giving offence to those around him by his disregard of American taste, manners and predilections, he seemed to be as easy with a negro by his side, as he could have been by the side of a white man. We made no mention of this circumstance at the time, because of the possibility of its being charged to our political prejudices; but a like circumstance having occurred within the last few days, the Governor displaying the same urbanity and freedom from caste, has overcome our objection on this score; and we mention the fact with feelings of sincere pleasure that the Governor of Massachusetts (whatever may be said of him on political grounds) has shown himself infinitely superior to the great mass of praters on American Democracy, equality and independence."

PADRE VENTURA ON THE PAPAL POWER.

The sentiments of this celebrated cardinal, one of the chaplains of Pius IX., and for twenty years the most celebrated preacher at Rome, fall like a prophecy. We believe that no event in all history will be seen in the future so disastrous to the Roman Catholic Church as the French intervention at Rome. The following is from his letter dated June 14, lately published in La National of Paris.

At the moment that I am writing these lines my heart is bowed down with grief. The French soldiers are bombarding Rome, destroying its monuments, and massacring its inhabitants, and blood is flowing in streams on both sides. Fears are entertained lest when the French enter Rome by assault the people should in its rage massacre all the priests and all the nuns. What a fine victory will this be for France! What a great restoration of the Pope! History tells us that restorations by force are not durable, and that thrones raised upon dead bodies and in blood are certain to be soon overthrown. Of all the combinations discussed at Gaeta the most fatal has been chosen.

I have told you of the horrible impression that the "sugar-plums of Pius IX. sent to his children," (as the cannon balls were called,) had produced upon the Roman people, and of the hatred they had excited against the priests. But all this is nothing in comparison with the anger which the sight of the French bombs has excited against the church, and even against the Catholic religion. These bombs, falling for the most part in the Transtevere, that portion of the Roman people, particularly, who formerly were such strong Catholics, are now cursing and blaspheming the Pope and the clergy.

I am far from believing that Pius IX. wishes all these things, or that he even knows of them. But what I know and believe, the Roman people know not and believe not. They know and believe only what they see and what they suffer by the movement to restore him to his power in Rome. The Roman people see that the Austrians, with a prelate of the Pope (Monsignor Bedini) in their midst, are ravaging the country, bombarding the cities, burdening the most peaceable citizens with enormous taxes, banishing or shooting the most ardent patriots, and re-establishing, every where, an absolute clerical government. They see the French, in the name of the Pope, shedding Roman blood, and destroying the city of Rome; they see that it is the Pope who has sent four powerful nations, armed with all the implements of destruction, against the Roman States, like a pack of hounds let loose upon a wild beast; and from that time they hear nothing more, they raise themselves against the Pope and the Church, in the name and in the interest of which the Pope proclaims that it is his duty to re-conquer by force his temporal power.

My friends here conceal from me all that is said and done at Rome. They wish to spare me the great grief that it would cause me. Notwithstanding this, I have just learned that at Rome all the youth and men of any education are of opinion that the *Pope* wishes to reign over them by force; that he wishes for the church or for the priests the sovereignty which belongs only to the people; and he believes that it is his duty to act thus, because they are Catholics, and because Rome is the centre of Catholicism. Ah! well; what prevents us from renouncing Catholicism, and becoming Protestants, if necessary? And then what political right could the Pope oppose to us, for is it not horrible to think, that because we are Catholics and sons of the church, it is necessary to be overcome by the church? To abjure all our rights, to expect from the liberality of the priests that which is due to us by justice, and to be condemned to the fate of the most miserable people.

I have learned also, that these sentiments have become more general than one would believe; that they are held even by the women. Thus twenty years of labor that I have given for the purpose of uniting the Roman people more firmly to the church are lost in a few days. Thus, that which I have foreseen, and predicted in all my letters, is unfortunately accomplished, and even beyond my predictions. Protestantism, indeed, finds itself implanted in a part of this good and religious Roman people; and, sad to tell, this has happened by the conduct of some priests, and by the bad administration into which the Pope has been led.

My dear friend, the idea of a bishop who cannonades his diocesans—of a pastor who slaughters his sheep—of a father who sends death to his children—of a pope who would force his reign on three millions of Christians—who would re-establish his throne on ruins, on blood, on the bodies of the slain! This idea is so monstrous, so scandalous, so absurd, so horrible, so contrary to the spirit of the gospel, that there is no conscience but is revolted by it—no faith that can hold to it—no heart that does not shudder—no tongue that is not forced to malediction—to blasphemy! Better far a thousand times lose all that is temporal—the world itself, if necessary—than give such a cause of scandal to the people!

* * * * * * *

It is probable that Rome will sink under the attack of the French arms. How can France be resisted? It is probable that the pope will re-enter Rome, holding the sword instead of the crucifix, preceded by soldiers, followed by the executioner, as if Rome were Mecca, and the gospel the Koran; but he will never reign in the hearts of the Romans. In this respect his sovereignty is ended for ever. He will only be the pope for a small number of the faithful.

The immense majority will remain protestants in fact, for they will abjure religious services, so great is their hatred of the priesthood. Our preaching will be in vain. It will be impossible for us to make a church beloved or even tolerated by a people who have learned to hate and to despise it in the person of a chief who has been imposed on them by force, and a clergy dependent on that chief. It will be impossible for us to persuade them that the catholic religion is the mother and guardian of the people's liberty and happiness.

The strongest arguments, the most touching and efficacious, those, in fact, by which two years ago, we made religion triumph in the most rebellious spirits, in the hardest hearts—these arguments are for ever taken from us. Our ministry will become barren—we shall be hooted at and despised, if we are not pursued or massacred.

Thanks, then, you *soi disant* catholics, in the name of the church! Your pretended religious journals, let them glory in having encouraged and supported the actual government in France in this fratricidal war, * * * which will leave to history only one of those bloody pages that must be expiated by long ages of humanity and religion. They have succeeded in extinguishing the catholic religion at its centre—in striking the pope, while, with blind fury, they sought to restore the sovereign. They will one day understand the immense ill they have done; but it will be too late.

Make what use of this letter you please. If you publish it you may show, by a terrible example, to an unthinking clergy, that we should not allow ourselves to be ruined by temporal interests. If we do we may, like the Jews, lose not only temporal things, but we may also lose those that are eternal.

Temporalia amittere timuerunt, et etiam aeternam non cogitaverunt, et sic utrumque amiserunt.

THE NEED OF COURAGE IN ADVERSITY.

To see disaster and wreck in the present, and no light in the future; but only storms, lurid by the contrast of past prosperity, and growing darker as they advance; to wear a constant expectation of woe like a girdle; to see want at the door, imperiously knocking, while there is no strength to repel, or courage to bear its tyranny; indeed, this is dreadful enough. But there is a thing more dreadful—if the man is wrecked with his fortune. Can anything be more poignant in anticipation, than one's own self, unnerved, cowed down and slackened to utter pliancy, and helplessly drifting and driven down the troubled sea of life? Of all things on earth, next to his God, a broken man should cling to a courageous industry. If it brings nothing back, and saves nothing, it will save him. To be pressed down by adversity has nothing in it of disgrace; but it is disgraceful to lie down under it like a supple dog. Indeed, to stand composedly in the storm amidst its rage and wildest devastations; to let it beat over you, and roar around you, and pass by you, and leave you undismayed—this is to be a MAN. Adversity is the mint in which God stamps upon us his image and superscription. In this matter men may learn of insects. The ant will repair his dwelling as long as the mischievous foot crushes it; the spider will exhaust life itself, before he will live without a web; the bee can be decoyed from his labor neither by plenty nor scarcity. If summer be abundant it toils none the less; if it be parsimonious of flowers, the tiny laborer sweeps a wider circle, and by industry repairs the frugality of the season. Man should be ashamed to be rebuked in vain by the spider, the ant, and the bee.

"Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men." [H. W. Beecher.

AN AFTERNOON SERVICE IN THE SOUTH CHURCH, PORTSMOUTH, N. H.

One of the editors of the Independent, Rev. J. P. Thompson, who, is passing his vacation in New Hampshire, took the opportunity, while spending Sunday in Portsmouth, to hear Rev. A. P. Peabody. His impressions communicated in the Independent of last week, are no less honorable to the candor and christian spirit in which he records them, than they are to the distinguished pastor of the South Church, Portsmouth. The frank acknowledgment at the close that Mr. T. "felt more than ever the importance of coming to a better understanding both *of* Unitarians and *with* them," is kindred to the desire we have often heard from him whose preaching gave occasion to the remark—that Christians of different names would take the pains to understand each other better; for then they would esteem one another more as brethren. Thus speaks Mr. T.:—

The Unitarian pulpit is ably filled by Rev. A. P. Peabody, a gentleman of high standing in his own denomination, universally beloved for his kind and philanthropic spirit, and of extensive literary reputation. His congregation comprises much of the wealth and professional talent of the place. In Dr. Buckminster's day there was an interchange of pulpits between the ministers of the North and South churches, but after his death, the Unitarian controversy assumed a more serious and definite aspect, and such courtesies ceased.

Last Sabbath, having paid my respects to Orthodoxy in the morning, at the old North, where I heard an excellent sermon from my *quondam* chum—to praise whom would be like praising one's wife before folks—I embraced the opportunity of hearing Mr. Peabody in the afternoon. I was fortunate in the occasion, for after baptizing his own infant daughter, Mr. Peabody discoursed upon infant baptism and Christian nurture. The style of the sermon was like a purling brook, pure, soft and sweet; its argument was clear condensed and forcible, and its sentiments commended themselves to the heart of the Christian parent. The preacher spoke of the tendency of parents to postpone the period of commencing the *moral discipline* of their children in order to prolong the period of *irresponsible enjoyment*; of the danger of regarding too much that which is outward in the child; its wants, its beauty, its natural development; he urged the duty of regarding the new-born infant as an immortal being, committed to the parent's care, a gem bestowed by God to be set and burnished that He may hereafter place it among his own jewels; the child should be consecrated to God in the heart of the parent, and should see—for the child receives its first moral impressions through the eye, before the ear is educated to language—should see in the earnest, thoughtful gaze of the parent at times, that it is regarded as something more than a toy, and that there is something earnest and serious in the world in which it has begun to live. The rite of baptism was recommended as a proper public expression of this feeling of the parent, having also a reflex influence on the parent's heart, and significant of that life of purity which through divine aid he purposes the child shall lead. The argument for infant baptism from apostolic example and from church history was fairly and conclusively presented; but no allusion was made to the Abrahamic covenant in its adaptation to believers in Christ as exhibited in Gal. 3. The design of the speaker seemed to be to place the ordinance upon moral rather than ceremonial grounds; the moral argument is too apt to be overlooked, yet as against Anabaptist it is perhaps the most weighty.

In the baptism of the child Mr. P. used the common formula, "in the name of the Father, and of the Son, and of the Holy Spirit;" and in the baptismal prayer the little one was consecrated to "the universal Father," the author of its being and the eternal source of good; to "the great and good Redeemer, who, when on earth, took little children in his arms and blessed them," with the petition that He would receive the child as a lamb into his fold on earth and in heaven; and to the Holy Spirit, "those Divine influences, without whose aid all human teachings would be vain." There was in the prayer, as indeed in the whole service, a simplicity, an earnestness, a sincerity which carried the heart of the worshiper beyond the restraints of theological dogmas. Yet to me there was an incongruity in dedicating an intelligent, immortal being, in equal terms and by the same solemn formula, first to the one supreme, eternal God; next to another being, who, however great and good, holds an indefinite position in the universe, far inferior to God; and lastly to an inanimate influence of the Divine being, to whom the consecration had just been made. There was to me, at least as much perplexity, not to say absurdity, about *such* a Trinity as about any that has been invented from Athanasius to Bushnell. As no allusion was made to this point in the sermon I know not how the preacher would meet it, or whether it had ever occurred to him. But I should have been pleased to have heard a solution of the mystery from one possessed of so much candor, intelligence, and liberality. On the whole I came away from the service instructed and edified, and feeling more than ever the importance of coming to a better understanding both *of* Unitarians and *with* them. It was grateful to hear such an explicit avowal of the need of the Holy Spirit in order to a spiritual life, and to find the Redeemer honored as the guardian of believers and their offspring on earth, and the provider of their future abode in heaven.

FIRST COMMENCEMENT OF THE COLLEGE OF THE HOLY CROSS.

This event took place at Worcester, July 26th, with no little *eclat*, perhaps from the presence of Father *Mathew*, who opportunely arrived to be present at the exercises, and perhaps in no small degree from the circumstances connected with the failure of its friends in their attempt to obtain a charter. The Reporter of the *Post* shall introduce the scene for us.

"About 9 o'clock word was received that Bishop Fitzpatrick, of Boston, the head of trustees, Bishop Odin, of Texas, and Father Mathew had arrived at the depot, and would be at the college in a few minutes. The whole academic body was thereupon drawn up in line, with the officers properly disposed throughout. When the bishop's carriage came in sight on the winding road on the left, a band composed of students, with sixteen pieces, struck up a lively air and the procession moved forward to receive the distinguished guests. At this moment the hill and valley smilling at its feet presented a most animated scene, there being about a thousand persons of both sexes, in vehicles and on foot, approaching from different points and converging on the grounds in front of the college. Bishop Fitzpatrick and his suite were received by President Early, with the usual forms, and Father Mathew was introduced to all the officers, who greeted him most affectionately. Although the number present was great, there was no crowding or bustling, but every thing was done with decency and in order.

I pass over the congratulations which took place within the college, and proceed to the exercises which were peformed in a large hall, some 90 by 50 feet in dimensions. All the students were seated on a platform at the head; and there being some vacant space and a table between the two wings of students, some gentlemen connected with the public press were, without any application on their part, courteously invited to take seats at the table, with no "tipstaves" to make them afraid. The first line of seats below the platform was occupied by the two bishops, the president, Father Mathew, the professors, Hon. Henry Chapin, mayor of Worcester, Gov. Davis, Judge Allen, Judge Barton, Rev. Mr. O'Brien, of Boston, and that zealous convert to Catholicity, Orestes A. Brownson. In the rear seats, and the avenues between, there was perhaps a thousand spectators of highly respectable character, the standing portion being greatly blessed with convenient virtue of patience and the power of upright endurance, for the proceedings occupied four hours, occasionally enlivened with excellent music by the amateur band."

The graduating class, it appears consisted only of *four* young gentlemen, viz,

James A. Healy, of Georgia, John H. Brownson, of Massachusetts, John McCabe, of Rhode Island, and Hugh C. Healy, of Georgia.

The degrees were conferred by President Early, under the authority of the chartered college of Georgetown, D. C.

The oldest performer was not over 19 years of age. Many besides the *graduates*, it would seem, had parts on the day.—Medals and premiums were distributed by Bishop Fitzpatrick.

The friends of our Protestant Colleges need not begin to be very jealous for them quite yet.

THE CHOLERA—ITS CAUSES AND LESSONS

[Rev. S. J. May of Syracuse, preached an excellent sermon on the recent Fast Day, observed Aug. 3d. We select the following paragraphs for the Christian Register.]

"As things are now ordered, the evils, diseases, sufferings which men may bring upon themselves and one another by their violations of right, are permitted to continue until men have become sensible of them, and pray so sincerely to be relieved from them, that they diligently inquire after the *causes* of these calamities, and seek, by removing the causes, to avert their effects. This, as I understand it, is the divine economy and it seems to me so wise and merciful that, in my calmer moments, I dare not wish that it should be changed. I might illustrate my meaning, by pointing you to several great evils that once afflicted our race, but have now disappeared or are disappearing before that spirit of repentance, which has impelled men to remove the causes.

I am far from assuming that I know all the causes of Cholera. They have not yet been fully ascertained by any one. In this as in too many other cases of prevailing evil, more attention has hitherto been given so the cure, than to the prevention; consequently less is known than might and should be of the causes of this dread pestilence. A few facts, nevertheless, are well ascertained; they may be considered characteristic of the disease, and they reminded me of the passage which I have made my text.

The great majority of the victims have everywhere been the poor, the squalid, the dejected, the oppressed, and *especially the intemperate*.

Beginning in Asia, whence it derived its distinctive appellation, this disease preyed principally upon those, whom poverty condemned to suffer many physical privations, scanty supplies of unwholsome food, in small, ill-constructed houses, situated often in most insalubrious spots. Thence it diffused itself among the islands adjacent to that continent, where the mass of the inhabitants are in the low estate of slaves or serfs, and to the cities and villages on the Persian Gulf, and on the rivers which empty from the north into that great basin. From Persia it descended to the shore of the Mediterranean, and so through Armenia into Europe, feeding principally upon those, whose poverty denied them "their portion of meat in due season," or compelled them to use that which was not nutritious, or required them to perform an amount or a kind of labor, which the human constitution can ill sustain.

From Europe, this epidemic was brought to our continent, by that overflowing current of poor emigrants, who have been cast out of the monarchies and aristocracies of the old world. And here it has ravaged principally upon the new comers, who have just been subjected to the fatigue, exposure and privations of their sea voyage; or upon the poor in our cities, obliged as they are to live in damp cellars, or crowded tenements, in narrow streets, where they hardly ever get a breath of pure air, and never a draught of good water.

Still more deserving of note is the fact, that, in our Southern States the victims of the cholera have been principally among the slaves, whose scanty and often unwholesome food, squalid dwelling places, severe toil and hopelessness, render them peculiarly liable to the attacks of this disease.

Above all has it been observed, throughout the progress of this disease in 1832, and during the present visitation, that it has been always most certainly fatal to those, whose habits were intemperate or otherwise dissolute. Indeed this has been so uniformly the case, that some have said Intemperance is the cause of cholera; "created it, called it into being." The language of many medical reports and published opinions might lead to this conclusion. It would not, however, be strictly correct. The more exact truth seems to be that the *wretched*, whether made so by their own vices, or by the oppression, the cruelty or the neglect of others, i. e. the dispirited, discouraged, weary, way-worn and disconsolate, have every where been found least able to withstand the assaults of this disease, whether found dragging out their lives under the hard yoke, which the remorseless tyranny of England, or their native despots have imposed upon the people of Asia; or amidst the heat, bustle, putrescence, infected atmosphere, and impure water, to which they are condemned in the lanes and alleys and cellars of large cities everywhere; or without hope toiling miserably in the rice swarmps, or on the cotton and sugar plantations of our own country. Misery of every kind, however induced, seems to have a peculiar affinity to the Cholera.

But not by any means have the miserable alone been its victims. They may have constituted the greater proportion, but not, oh not the whole! Many others have fallen; enough and enough everywhere of all classes to make the most selfish and haughty feel, that they have a common interest with the emigrant, the poor, the intemperate, the beggar and the slave, in the wise application of those means by which this wasting pestilence may be driven from the land. No man liveth to himself, and no man *dieth* to himself; neither the rich nor the poor; neither the exalted nor the depressed; neither the slaveholder nor the slave. There is a bond of humanity which holds us all together, whether we see and recognize the tie or not. The common father has instituted a brotherhood amongst men, from which none can escape, although many may refuse to acknowledge it. But there are times, there are circumstances, in which the rich and the poor, the prince and the peasant do meet together with feelings of mutual anxiety in each others welfare.

"The present is one of those times.—The prevalence of this pestilence that walketh in darkness, this destruction that wasteth at noon-day is one of those circumstances. Under it the virtuous are made to feel that they have a new, and a deep personal interest in laboring to reform the vicious. Under it the wealthy are compelled (as they value their own health and

lives) to look after the comfort of the indigent, —the clean to teach important lessons to the unclean, the temperate to persuade the intemperate to refrain from that indulgence, which of itself brings many thousands every year to the grave, and which is preparing them for that swift destruction which Cholera effects.

The return of this disease is adapted, and in many places has had the effect, to rouse those, who are most at ease in their possessions, and feel themselves most exalted above "common herd" of men; and make them perceive that they have a nature like that of the lowest human being; ay, have a selfish interest in trying to avert this pestilence from those whom it may be most liable to attack first, because when it shall come into their neighborhood, there is no foreseeing in what direction it may spread, whose dwellings it may enter. There is no one so high in his station, that it may not reach him; nor can any one flee so fast or so far that it may not follow him or those that are as dear to him as his own life.

Such are the ties that bind us to one another —physical, mental, moral—that wherever this, or any other, fearful disease prevails, it spreads more or less in every direction, by epidemic or endemic influence, by contagion, or else by sympathy or fear. Whatever it may be called, there is a bond always existing, which, in time of pestilence is made very apparent, holding the different classes of society in an intimate relation to each other. Blessed be God, our Common Father, that so he has made us.

If this visitation of Cholera shall have the effect, to make the people generally realize, and hereafter remember, that no portion of the human family may be despised, oppressed, neglected, *with impunity to the rest*, it will be a blessing, for which we cannot be grateful enough. Infinitely more to be prized than all our conquests. Nay, it would do more for the cause of Liberty and Humanity, than even our American Revolution.

If men of wealth will employ their riches not merely to accumulate more, but to diffuse comfort around them. If, far from engaging in, or in any way encouraging the accursed traffic in intoxicating drinks, they steadily refuse to let any of their buildings to be used for so horrid a business. Nor only so, but if they will unite with our city and town authorities to suppress the trade; they will do more than they can do in any other way, to prevent the destruction of health and life.

If too, instead of caring only for their own immediate profits, they will show more regard for the welfare of their fellow beings; and provide for them better dwelling places, to which the pure air of heaven may have free access, and which shall be abundantly supplied with good water; there will be fewer places in our cities to breed or harbor pestilence; and the common people finding themselves cared for, will come to take more care of themselves and each other; and the laws of health will be generally observed.

If too, the poor, that are cast out from their homes in the old world, are received with more cordiality, more attention to their immediate necessities, and a prompter assistance to enable them to make permanent provision for their future wants; instead of being preyed upon as they have been in a most shameful manner and are still in some degree; if thus the stream of emigration to our country shall be received, we need not any longer fear contamination from it. Cheered by our brotherly kindness, their wearied, drooping spirits shall be revived and strengthened to sustain them to the end of their pilgrimage.

And still more, if those who have the power will break every yoke of oppression, and suffer the cheering light and bracing air, and quickening influences of liberty to surround and invigorate the bondmen everywhere, there will be a new hope, a better health, a more vigorous life springing up throughout our borders; for Righteousness would then go before us, and the Glory of the Lord would be our reward.

CHRISTIAN REGISTER

BOSTON, SATURDAY, AUGUST 25, 1849.

THE CHRISTIAN REGISTER.

TWENTY-EIGHTH ANNIVERSARY OF ITS ESTABLISHMENT.

On the 24th of August, 1821,—just twenty-eight years yesterday, the regular publication of the Christian Register was commenced by the present proprietor. It was projected, and its publication undertaken by him, not as a temporary occupation to be abandoned on slight discouragement, but as a chosen, honorable, and useful engagement, to be adhered to faithfully and devotedly. In this spirit the work has been uniformly carried forward, through great poverty and discouragements, especially in its early years, in the firm belief that thus labored for, it would be sustained, and not only give, eventually, a fair outward reward, but under Providence, would prove as intended, a means of moral benefit to others, by aiding in the diffusion of religious knowledge, and of free and independent scriptural interpretations, in moulding the character and sentiments of the young, and by awakening in its readers generally new motives to Christian watchfulness and holy living. Of the success of this primary object of the paper, it becomes us to speak with modesty, and we cheerfully leave the subject to the decision of the discerning and candid who have watched its progress and noted its character.

In the assurance which years of trial have given us, that it has many reliable and efficient friends, who are able and ready to aid in sustaining its character—as well as in reliance on a goodly list of well-paying subscribers, we thankfully renew our purpose of devoting our remaining energies to its service. And we avail ourselves of the occasion respectfully to solicit again for its columns the choice thoughts of its literary friends, as well as the good offices of all in giving it a wider circulation.

ETERNAL LIFE TO PATIENT CONTINUANCE IN WELL DOING.

The relation of the Gospel to the Law confirms the argument of eternal life to patient continuance in well-doing. Said Jesus, "I came not to destroy the law, but to fulfil it." He came to establish and carry out the intent of the divine law. What the divine moral law affirms, that the gospel affirms, and was designed to achieve. The law demands goodness, well-doing, righteousness; the gospel demands the same, and was designed to be a help to secure it. The goodness is not a different goodness, the righteousness not a different righteousness. In both the old dispensation and the new, the command is, "Be ye holy, for I am holy." To the Jew and to the Gentile, under the law of Moses, and under the gospel of Christ, it is declared, "Without holiness no man shall see the Lord." The holiness of the gospel is not a different thing from the holiness required of Abraham, and David, and the saints of old. Of consequence doing good is the condition of eternal life, and the path of well-doing leads up to the "pleasures forevermore" at God's "right hand."

We argue the principle from the most explicit and solemn declarations of our Saviour. In that Sermon on the Mount, on which the more we meditate, the more we perceive its divine glory, and feel its force, and understand it as embodying the very gospel which Christ came to give; —in that Sermon on the Mount, our Saviour concludes in the following sublime strain—"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. * * * * Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock."

The same great principle is also taught and enforced in that inconceivable solemn description of our Lord in his conversation with his disciples on the Mount of Olives.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me. * * * * Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. * * * Verily I say unto you, Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me.—And these shall go away into everlasting punishment, but the righteous into life eternal."

Before such words of unequalled sublimity and solemnity and authority as these, let us bow in submissive awe; *for they are the same* words which judge us now and shall judge us at the last day. In every tone of the divine voice which speaks in them, in every sentence and every word that came forth from those lips which spake as never man spake, we hear declared that a patient continuance in well-doing is the path, and the only path, to endless life. He who seeks glory, and honor, and immortality, in any other way, will fail to find them. The gospel, when ever we take it up, speaks this language. Its whole scope and intent confirm it. Read it forward, or backward, it is the same. The higher up one ascends in the spiritual life, the more clearly he sees this to be the true course of the true life which Christ enjoins—as when from some eminence we look down upon a far flowing stream and perceive its long sweep onward to mingle its waters with the ocean.

The apostle speaks of eternal life rendered to them who by patient continuance in well-doing seek for glory, honor, and immortality. Not that this is another condition. But all seek to some extent, immortality and glory and honor; all the nations of the earth belive more or less firmly in a future life, and have it more or less in view. Not all however seek it by patient continuance in well-doing; not all have true views of what constitutes immortal glory and honor. Not all seek immortal glory and honor by patient continuance in well doing. So blind and perverse had man become, that it was sought even by doing ill. It was sought as Alexander and Cæsar sought it, by war and by spreading evil over the face of the earth, and as Satan tempted our Saviour to pursue it, when he said, "All these kingdoms will I give unto thee if thou will serve me." Many expect immortal glory and honor, though they live still in sin, and disregard well-doing. It was the aim of our Saviour, and it is the excellence of his gospel, to point out this fatal mistake, to show that not by ill-doing, but by well-doing, not by inaction but by active service, men must seek glory and honor and immortality. It was his aim, and it is the excellence of his gospel, to call men to repent their past ill-doing, and devote themselves to well doing; to cease to do evil, and learn to do well, to stop short in the broad path of ill doing, and enter the straight and narrow path of doing well. It was his aim, and it is the glory of his gospel to impart to them *aid* in doing this; to bestow the assistance of his spirit, to quicken by his truth, in one word, to give spiritual aid in doing good, becoming righteous, and working the works of righteousness. And was not this a great aim! Is not this excellence a high and holy excellency of his gospel? Who, thus comprehending the mission of Jesus from the bosom of the Father, does not feel that this is that of which our Saviour speaks when he said in prayer to the Father, "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." All the truths he spoke, all the motives he presented, were for this end. He himself shines forth, the light of the world, to guide men's feet into this way of peace.

Away with every sophistry by which men would break the power of the decleration that by patient continuance in well doing we shall have eternal life! Away with every doctrine and commandment of men which would hinder us from acknowledging the truth, and acting upon it! Let none hope for his personal salvation on any other grounds. It is on these grounds that the mercy itself of God is declared. Well-doing—working good! This is the very happiness of heaven, the happiness of the redeemed, the happiness of angels, the happiness of Jesus, the blessedness of God. Worthy end of such exalted means as the coming of the Son of God into the world! Worthy means, the birth life, death, and resurrection of the Son of God, and of the infinite love of the everlasting Father!

Well-doing, or, which is the same thing, holiness, as our Saviour has taught that in this is the peace of heaven itself, so in his teaching it, we see it was his aim to show both, that only by well-doing can one have eternal life, and that in well-doing is eternal life itself, and eternal blessedness. And in these two things, viz. that men can in vain expect a glorious immortality except by well-doing, and thatin well-doing aglorious immortality both begins, and is its consummation, the sum and substance of the gospel is contained. All else subserve those. All the manifestations of the Father, all the manifestations of the Son of God, are but sanctions to enforce them.

MORALS OF THE LATE MUSTER.

It is well known in this vicinity that the 1st. Brigade, 1st Division of Massachusetts Militia have been performing camp duty at Neponset (Dorchester) under Brigadier General Edmands, during the past week.

We would speak briefly of the morals of this muster-field, as exhibited by the unarmed troops of drinkers, gamblers and abandoned women, every where to be seen. The united testimony of the journals of the day, and of all sober spectators is, that all kinds of vice and dissipation were carried on openly.

Ardent spirits were sold and drank on the ground by the barrel, the pipe and small quantities and the effects were exhibited by profane, staggering and prostrate men.

More than fifty gambling tables were surrounded with maddened players from morn, till "noon of night." Even small boys had their pockets rifled of their contents and their frames intoxicated with these fatal games.

All this was done in open day, and no attempt seems to have been made on the part of the Authorities of Dorchester and Quincy to abate these nuisances.

We take the above from the Puritan Recorder, and find the same facts also in most of our secular Journals. Is there a clearer comment on the want of wisdom in the late legislative act that made this encampment necessary. The Recorder says it shall leave to the Doctors of political Economy this matter of Military Reviews. But the Doctors of Ethics, or the Doctors of Divinity, like one of our neighbors of the Recorder, who has recently received the title, ought to have something to do with the Militia system.—Most certainly with the recent encampment, our *Doctors in Medicine* had much afterwards to do —and that with the *soldiers* also many of whom became sick from fatigue and irregular diet &c.

Reviews at Concord and other places are to follow. We trust that the Commonwealth will have enough of it to produce a more decided sentiment than ever before of the inutility and harmfulness of our Militia System. There will be far more cause of bitter wailing among us than when Rachel wept for her children and refused to be comforted because they were not.

WHO IS RESPONSIBLE FOR NEW ENGLAND PANTHEISM?

In a late number of the *Independent*, one of its Editors, towards the close of a well-written, sprightly, and good-humored letter, mostly descriptive of summer rambles, and in connection with a brief notice of Mr. Thoreau's "Week on the Concord and Merrimac Rivers," introduces the following theological morceau. He says,—after some strictures in which we entirely agree, on Mr. Thoreau's wretched caricatures of philosophy and religion:

"Yet that such a book as this has been written and published in the vicinity of Boston, is a fact to be pondered. From what quick germ has come this fruitage? In what still lapse from the clear level of Truth, began that stream whose issue is thus fearful? Looking clearly along the progress of fifty years now past, it seems impossible to doubt that the denial of the thorough inspiration of the Scriptures and so of their complete authority, has led to Naturalism and Deism, and that to THIS. Unitarianism, through its recognised organs of expression, may disown sympathy with Emerson or with Parker. As individuals, a large majority of the adherents of that system are certainly honest in such disavowals. But it is nevertheless a fact, to be thoughtfully remembered, that the men who argued against the Scriptures to get rid of the Trinity, loosened the first stones from that arch of doctrine over whose broken fragments the sages of Concord now hoot and chatter."

It is with a feeling of sincere respect for the author of these sentences, that we venture to suggest to him, whether they are not unworthy of him. They are unworthy of any man—much more of an honorable gentleman, and a Christian scholar, both of which we know each of the Editors of the Independent to be. It is by precisely such vague, indefinite, sweeping charges, that the policy of Orthodox journals has long sought to maintain its own cause, and to discredit both the piety and criticism of Unitarians. It is for this reason, and not for any particular importance in this case, that we call attention to them. The language, without committing its author to anything whatever, deals just such a thrust at a large body of Christians, as is calculated to raise the suspicions and embitter the prejudices of ignorant multitudes. Its injustice is two-fold; in a professed comparison of the Orthodox with the Unitarian theology, it flatters the former, by taking it for granted it is fixed and established on scientific principles; and it slanders the latter, by studiously implying that it acknowledges no principles at all.

We have two or three observations to make on the paragraph quoted above; and 1. as to the main fact asserted in it. It is not true that the form, either of Deism, or of Pantheism, or of Naturalism, (which three very distinct things are strangely jumbled together in the article under notice,) now extant in New England, is the offspring of the Unitarian Interpretation. The writer in question must be less thoroughly versed in the history of his own denomination, than he assumes to be in that of ours, if he does not know that there are those whom he would designate under the titles of Deists, Pantheists, and Naturalists, who became such directly from having been "Orthodox," and "Evangelical" believers, in "good and regular standing;" if he does not know that the "still lapse from the clear level of Truth," very often has shot straight down, in one swift and not very long plunge, from the reputable platform of Andover, New Haven and even Princeton, without taking Unitarianism in its way. In our estimate of the comparative elevation of the various terraces that may be supposed to be implied in the Editor's hydrostatic figure, we should probably differ from him. Without being an engineer, we have a faith that Unitarianism belongs on the "upper grade," some where in the region of the simplicity of Christ and the Apostles, and that all "still lapses," and still vaultings, whether Calvinistic or Pantheistic, commence at a point lower down. Enough instances might easily be quoted of *immediate* transition, and without any exposure to Unitarian influences, from approved Orthodoxy, to the most unmitigated Come-outism and Trancendentalism, to prove that, however many eminent Neologists have formerly called themselves Unitarians, what is alleged in the quotation is not correct as a matter of fact. Had the writer been content to abate from his statement so materially as to say something to this effect, viz., that among the manifold causes that have forwarded Deistic and Pantheistic speculations in this country, the superficial reading of the writings of celebrated foreign thinkers,—for which Unitarians are responsible, so far as they have encouraged German and French studies, is one,—then he would be able to enjoy the consciousness of having adhered to strict truth. And we suspect no Unitarian would feel aggrieved by such a declaration.

Besides, how has it been abroad? What has been the history of Rationalism in France and Germany themselves? Will the author of the paragpaph pretend that it grew out of Unitarianism there, or came through it?

2. Dividing the compound charge of fostering Pantheism and Naturalism, we have to suggest that the former heresy has much more affinity with the doctrine of the Trinity, than with the doctrine of the Unity. If any dogma within the limits of the Christian church is accountable for the modern rejection of the strict Personality of the Deity, it is unquestionably that set forth as the burden of the Athanism creed, and perpetuated through Calvinism. Indeed it is difficult to see how any one can read Mr. Thoreau's gibberish about his God Pan, and the "Christian Mythology," without being forcibly and painfully reminded of the polytheistic phraseology of the Assembly's Catechism, and of the Platonic origin of Trinitarianism.

3. While Trinitarians, rather than Unitarians, are responsible for Pantheism by reason of affinity, they are responsible for the other error they charge upon us, i. e., ultra-rationalism,—by reason of natural reaction and the law of extremes. Perhaps it is asking too much to expect that Orthodox writers should confess, or even understand it; yet we cannot honestly do less than commend to a candid judgment the question, whether the inconsistencies of the Orthodox exegesis, and the involved and contradictory terms of the Orthodox standards, have not done far more to drive investigating minds into the miserable and unsatisfying excesses of "Naturalism," than the intelligible and consistent doctrines that, are so lucidly set forth and demonstrated in works like Dr. Channing's. Is not *reason* much less likely to play us false, and to rush into all manner of extravagance, when she is simply used, than when she is abused? Are not skepticism, denial, atheism, quite as apt to exhibit the rebound of an overtaxed credulity, as the fruit of free and fearless inquiry?

4. We object to the character of the paragraph in question, and all others of the same class, as being an unmanly appeal to the fears of men,—a poor attempt to excite alarm, instead of an enlightened definition of the real nature of the error, and a fair indication of the right method of meeting it. For ourselves, while we claim quite as quick and deep a sense of the folly and the falsity of the speculations in question as the Editor of the Independent, we enjoy an advantage over him, in feeling such a confidence in the power of truth, in these days of free thought and rich culture, that we are not obliged to resort to any ambiguous artifices for the discomfiture of its temporary assailants.

Directing attention, finally, to the last sentence in the quotation, we recognize in it a new instance of that old system of devices, whereby Orthodox writers attempt to create and keep up, in such as are willing to be duped, the preposterous impression that while the Unitarians entertain the laxest possible notions of the inspiration of the Scriptures, the Orthodox themselves have some settled, well-defined, and universally accepted canons on that difficult subject. It is really time this solemn joke should end. So far as the "loosening of the stones" is concerned, Prof. Stuart,—to go no farther for an example,—has done that just as effectually as Mr. Norton, or Dr. Ware, or Prof. Noyes. Some have doubtless proceeded farther in the process of rejection than others, but if "the arch of doctrine" is capable of being dissolved by the discovery that different portions of the Bible are invested with different degrees of authority, or that certain passages of the record are spurious altogether, then Orthodox commentators have as really demolished the integrity of the structure, as the most ruthless Rationalist. For educated Orthodox men, and ministers of the Gospel to go on maintaining the presumption that they agree in anything like satisfactory views of "thorough Inspiration," will presently be as fruitless as it already is disingenuous. Concessions enough have already been made by their leading scholars to render the pretence unavailing and undignified. And it is impossible that they should not, at this day, harbor some private thoughts which they still hesitate to avow. Sincerely desiring and striving ourselves, to feel our way and think our way to the truth, in the vast field opened in this perplexing department of theology, all we ask is that scholars and believers of all sects, shall come generously and frankly forward, stand together, confess their actual difficulties, in an humble and devout spirit mutually encourage and aid each other, while they honor revelation, and revere its author and its messenger. In these times, it is no less than pusillanimous, for one portion of the Christian world to withdraw itself into the entrenchments of silence and reserve, and then challenge admiration for its abundance of faith; to conceal its own doubts by pelting, and holding up to opprobium, those that are honest enough to confess theirs. Would the friends of a Divine Gospel be but true to their cause and their Master, in spirit and action as well as by profession, that Gospel would soon go forth from the ordeal of the most searching criticism and the most astute learning, with new power, "clear as the sun, and terrible as an army with banners."

Insisting that those who lay such urgent claim to a superior theory of "thorough Inspiration" shall be driven out from the shelter of generalities and technical phrases, we beg to put to the Editor of the *Independent*, whose correspondence we have referred to, two questions. Not being the Editor of this paper, we may do this certainly without indelicacy.

First, will he insert in the *Independent* an accurate and complete list of all the passages in the Bible, by reference to chapter and verse, which he believes not to posses the full authority of the words of God? As much as this is certainly due from an organ that puts forth all that the *Independent* has put forth respecting "thorough Inspiration." If that paper attaches the importance to the subject its own language implies, it will not deem the space occupied by such a list misemployed. We should, infer too, from its representations and its tone of confidence, that the list will be a very brief one. Perhaps there are no such passages. If so, it will require but few syllables to state the fact. If time is wanted, we will, cheerfully wait six weeks, or six months. When we have the answer, we shall have for *data*, exactly, and without equivocation, just what part of the received version—narrative, fact, prophecy, precept, reasoning and songs of praise, our friends *accept*, as bearing the plenary sanction of the Almighty.

And secondly, will the editor we have quoted inform his readers, wherein, how, in what instances, as to what texts, Unitarians have "*argued against the Scriptures*, to get rid of the Trinity?" ULMUS.

"HE WENT ABOUT DOING GOOD."

If the aggregate of crime and misery in this great city were so condensed and exposed as at once to become a subject for contemplation, it would stand confessed—a theme too great, too intricate, and too grossly revolting, for the mind to dwell long upon. To what an extent a state of poverty may be said to induce crime, it is not essential to inquire; though, were a rational opinion to be expressed it would probably stand thus:—that the good morals of the community decrease in proportion as the want or penury of that community increases: this may be said without incurring the imputation of declaring that *all* crime has its origin in poverty.

It is a beautiful philosophy which recognizes a brother in the stranger; which extends the hand of support, and the voice of hope and consolation to the poor and desponding. It is a beautiful philosophy, call it by what name soever you may, whether of religion or of philanthropy (for they are sister terms in the spirit if not in the letter) which still persists, despite of all crosses and obstacles, in tracing out misfortune with a view to its alleviation, in its love to identify those with our near kith and kin whom the world reject; in regarding the human heart as a great and wonderful book, whose contents are ever varying and singular, but within whose pages there is yet room for the inscription of some grand truth or conviction which shall benefit the man; in holding from the jaws of prostitution the wavering or badly influenced; and, finally, in taking inexperienced youth by the hand and turning him aside from that slough of crime into which he has already stept, but in which a few years more would see him immersed beyond redemption.

A schoolmate of the writer (I ask his pardon for citing him as an example in this connection,) has been unanimously chosen by the Children's Missionary Society as a home Missionary. His support is derived from the monhtly contributions of certain *Sunday Schools*. Two important religious principles are by this means inculcated in the young; those of self-denial and benevolence. His position has afforded him many opportunities for *doing good*. These, I am free to say, he has faithfully improved. For instance: upon a certain occasion he found from forty to fifty boys in a boat on the Seventh Day: these he conversed with, inviting them to meet him at a certain room in *Utica Street*, upon the next Sunday (a room tendered to him by a Christian brother who felt an interest in the work.) At the time specified *all* of those boys were there; on the second Sabbath from the opening of the school, the number had risen to one hundred and ten; on the third to one hundred and twenty, old and young. Such results must be gratifying to Christians generally,—particularly so to him. And again it is not less a pleasure than a duty in the view of the latter to visit the *poor*, to pray and confer with them, and to assist them.

The foregoing instance well serve to show how much good may be done where one really feels a strong desire for the welfare of his fellow creatures.

Surely the Christian Philanthropist affords a good example for all, and is the nearest approximation to him, of whom it is said that "he went about doing good." Animated by his declaration to all who follow in his steps, "Lo, I am with you even unto the end of this world," such move amid scenes of care, woe and death with a firm reliance indeed, yet with a lively consciousness that "the *night* cometh when no man can work."

S. B. H.

REV. AUSTIN DICKINSON. This gentleman died on Wednesday, Aug. 15, at his brother's residence, the Rev. Baxter Dickinson, D. D., New York city. He called on the editor of the N. Y. Observer on Monday evening, Aug. 13, and made an appointment to meet him at his office the next day (Tuesday) at 3 o'clock P. M. Meantime he was attacked with bilious diarrhœa, and on Wednesday morning his spirit departed. We take from the Observer the following account.

Mr. D. was born in Amherst, Mass., in 1791, and was at his death, therefore, in the 59th year of his age. He was graduated at Dartmouth College in 1813, and after studying for the ministry with the Rev. Dr. Perkins of West Hartford in Connecticut, and elsewhere, he spent two or three years in travelling at the South.

While passing, on this Southern tour, through Tennessee, he was solicited to aid in raising funds for the endowment of Maysville College in that State; and by his singular energy and adaptedness to the work, he obtained, in a short time, a sum amply sufficient for the object, and far surpassing the most sanguine expectations of its friends.

In returning from the South, Mr. D. tarried a short time at Richmond in Virginia; he issued from that city the prospectus of "The Family Visitor," a weekly religious paper on the plan of the Boston Recorder. In the course of a few months he obtained several thousand subscribers for this journal; which, we believe, was the first of the kind ever established south of Mason and Dixon's line. The Family Visitor was the means of doing much good for many years, and was afterwards united with a Philadelphia religious paper, which is continued to this day under the name of the [Philadelphia] "Christian Observer."

Mr. D's successful efforts in raising funds, and obtaining a charter, for the college at Amherst, his native town, are well known throughout New England.

In 1826 he established in New York the National Preacher, a monthly periodical, which is still continued, and which had at one time, under his administration, more than 10,000 subscribers.

For several years past Mr. D. has been engaged in furnishing the leading secular papers in our large cities, and throughout the land, with interesting articles of religious intelligence, prepared by himself, and transmitted in slips, so as to ensure their simultaneous publication in all parts of the country. To many of these articles he appended the initials of his name, A. D.; and by this signature they had become well known to the conductors of the public press. They have exerted a wide and salutary influence.

The prominent trait in Mr. Dickinson's character was energy; an energy which led uniformly to success in whatever he undertook to execute. He never failed. His bodily constitution, however, was very feeble; and ill health often prevented him from attempting to execute the great projects which his soul had devised.

He was a man of a truly noble, generous and self-sacrificing spirit. His labors in the cause of his master were either wholly gratuitous, or for a compensation so moderate that it barely defrayed his necessary and very limited expenses while engaged in the work. The National Preacher, which was at first wholly his own property, yielded at one time, we believe, a considerable income; but he expended it all in a gratuitous distribution of surplus copies of the publication.

Mr. D. was an humble, simple hearted and devoted Christian, of a large and Catholic spirit, which led him to unite readily and cordially with good men of all denominations, in every good work.

He died poor in this world's goods; but he had laid up a rich treasure in heaven, and he has now gone, we trust, to enjoy it.

To the Unitarian community Mr. Dickinson was permitted, before his death, to hold a relation which should make his memory dear to them. He furnished for the secular papers, (and a few times he was the Christian Register's reporter,) a report of our social meetings during the last winter, and was the means of bringing the denomination more favorably to the notice of Christians of other names, and disabusing them of some of their prejudices and misapprehensions. Nay, the *truths* he was thus the means of diffusing were of service to the cause of Christianity in general. Mr. Dickinson greatly enjoyed these meetings. He was entirely free to express his fraternal regard for us, and his fellowship with us in spirit, and his hope that we and all Christians might be one. To that object, more than to any other—the union of all who love our Lord—his desires and labors, toward the closing period of his life, were directed. In one thing we and our Orthodox friends cannot differ, we cannot be otherwise than united, viz., in common love for the Christian excellencies of him whom we commemorate, and who is now, we trust, among the spirits of just men made perfect.

☞ The following communication will speak for itself. We insert it simply that the writer may be heard, as he desires.

UNITARIANS AND UNIVERSALISTS.

All who have been diligent and attentive observers of the Universalist denomination, for the last few years, have perceived the presence of discordant and incongruous elements and differences in their midst. Their organization has still been preserved, a degree of *harmony* has prevailed, and no open rupture taken place. The desire for peace, a sincere respect for the *older members of the order*, old associations, and various other causes, have operated to prevent secession and disunion. If the right measures are adopted, and a wise and judicious course pursued by those who are generally recognized as the organs of the denomination, then may these differences be settled, and harmony and good feeling prevail, but if the opposite course is followed, the spirit of denunciation still pursued, *nothing* can prevent an open division. The portion of the denomination who are, from want of organs for their communications and sentiments, *unheard* and *unrepresented*, and who from this cause are supposed by the Christian world to *approve* and *sanction* the general tone of the press of the sect, would be compelled to leave their present sectarian connection and enter into new relations. The writer of this has enjoyed the privilege of an extensive acquaintance with the Universalist denomination for some years, having his residence in a community where these sentiments were very early proclaimed and generally received.

The Universalist sect may be divided into two classes, who, while they hold in common most of the distinctive doctrines of the denomination, are on one point *widely apart*. This point is the consequences in the *future state* of sin committed here upon earth. One party limit its consequences to *this* life, and believe its effects are *bounded* by this world. They also believe that the purposes of the gospel of Christ will be accomplished in the salvation of all mankind. The other party, while they receive the *latter* of these tenets as the doctrine of the Bible, and rejoice in the belief of the ultimate reconciliation of the sinner, and his final condition of purity and peace, reject, as one of the most *fatal*, *immoral* and *unscriptural* doctrines ever promulgated, the *former* opinion. On every page of the sacred record they perceive its falsity. They believe in the soul's strict accountability to its maker, that it must appear before the judgment seat of Christ to give an account of the deeds done in the body;—"That without holiness no man can see the Lord;"—"That whatsoever a man soweth that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption, he that soweth to the spirit shall of the spirit reap life everlasting;" —That only "the pure in heart see God." Cherishing these doctrines as the truths of God, they only differ from their Unitarian brethren in *one point*. The Universalist, from the teachings of the Bible, receives, as one of its prominent truths, the doctrines of the overthrow of sin and misery, and the *ultimate* salvation of the sinner. The Unitarian, (while he would joyfully receive this consoling and elevating doctrine,) believes it not definitely and distinctly revealed. This portion of the Universalist denomination, agreeing so nearly with the Unitarian, preserve the most friendly and amicable relations with that body, their *sympathies* are with them, and with deep regret do they behold the attacks upon that sect by those who differ from them. While in the present posture of affairs it may be considered by them not expedient to *coalesce* as one body, they ardently wish to have *peace*, *harmony*, and *love*, prevail among those so similar in religious views. It is with pain and deep sorrow that they witness so frequently those unkind and unchristian exhibitions of sectarian jealousy. The portion of the Universalist sect here alluded to are a respectable and increasing body, and number in their ranks many of the most *gifted*, *pious and devoted* ministers among us. But in the denominational press their writings are rarely seen, and their voice in the councils of the sect are seldom heard. The reasons for this course are evident to us all. The time is however approaching when their power and influence will be felt, and then and not till then will this denomination assume such a position as their glorious doctrines and enlarged views demand. May God hasten the day when the sanctifying and elevating truths of this system shall exert their blessed effects on the souls of men, and when those unscriptural and delusive errors, which have so long marred and frustrated its saving and regenerating powers, shall be no longer promulgated. W.

Gloucester, Mass, Aug. 20, 1849.

SUNDAY SCHOOLS.—NO. V.

Mr. Editor:—A very effective means of promoting the prosperity of Sunday Schools, is the holding of frequent meetings by the teachers. I say *frequent* meetings, because if they are held but rarely, they will be attended but by few. However remarkable this may seem, it is nevertheless true. Hold the meetings quarterly or monthly, and they will be thinly attended. If twice a month or weekly, the number present will be much larger. I would recommend, therefore, that they be held once a fortnight at least; and if they be judiciously conducted, the most valuable results may be fairly anticipated. The degree of interest in them will be increased, by holding them alternately at the residences of the teachers, or of such as can conveniently accommodate them. This will equalize the distance of travel, and cause each one to feel that he has no greater inconvenience to encounter in attending the meetings than others. I would not, however, do teachers in general the injustice to suppose that they would be deterred from going to these meetings, even though they should cost them a ride or a walk of two or three miles twice a month. If they feel as they should feel in taking a class in a Sunday School, this would scarcely be considered an obstacle to persons in health; and their interest and zea would be quickened by the very act.

The time of the meetings should be fixed long beforehand, so that no interference with other duties or engagements might happen, and each one might be able to make his arrangements with reference to this.

At these meetings all that relates to the *business* and *machinery* of the Sunday School should be announced, so as to leave the hour, assigned to the instruction of the classes, sacred to that object.

The hour of the meeting should be the earliest in the evening that circumstances will admit of; this should be decided by the teachers themselves, and then be strictly adhered to. A regular time for closing should also be fixed, and should not be departed from, except for some substantial reason, and then by a vote of the teachers present.

The exercises of the meetings should be regulated by a code of simple rules, and should always have an immediate connection with the Sunday School.

Discussions on the best mode of the classification of pupils; the most suitable books to be used; their graduation; the use and value of manuals, catechisms, hymns, &c., in classes; the utility of simultaneous responses; the propriety and desirableness of every one's joining in the singing; the advantages of an unrestrained intercourse with the pupils; conversation with them upon the lessons assigned, and the giving and receiving miscellaneous questions, growing out of the book lessons; and similar topics, might furnish useful occupation for many meetings. And if the subject to be considered were announced a fortnight in advance, teachers might come prepared, with their thoughts digested and arranged for the occasion. All should be encouraged to *speak;* but if any, particularly ladies, could not be induced to do so, they should be invited and urged to express their views in writing. This would be useful in giving them a facility in composition, which could not fail to attend the practice, if they were to enjoin it upon themselves always to write as well as they could; and especially if they would submit their performances to the friendly criticisms of the presiding officer of the meetings, or to a committee that might be appointed for the purpose.

This last suggestion is submitted under the impression that those engaged in instructing others are (or should be) desirous of advancing as far towards perfection *in all things* as possible, and that they would not suffer any false shame to prevent them from availing themselves of any proper means of attaining to this important end.

Difficulties met with by any of the teachers in the course of their class instruction, might also be made a subject of investigation and remark, either spoken or written; and this method persevered in for a reasonable time would secure a vast amount of knowledge, light, and faith, as well as a degree of confidence, so needful in the teacher's office.

Whenever his duties would admit of the pastor's attending these meetings a mutual benefit might be derived from it. The bonds of sympathy between the parties would be more closely united; the teachers would derive aid from the counsels and explanations of the minister, while his heart would be encouraged by the zeal and fidelity which his countenance would excite and secure.

These suggestions are sufficient to present the subject to the consideration of those teachers and superintendents who, from any cause, have not favored the holding of teachers' meetings. There can exist no reasonable doubt that, if the matter were to be weighed in all its bearings, any one could be found to doubt the expediency and importance of making them invariable concomitants of Sunday Schools. G. F. T.

Aug. 18.

MRS. MARIA WEBBER.

Mrs. Maria Webber, aged 35, wife of Mr. A. D. Webber, and daughter of Mr. Samuel Gilbert.

"I am the resurrection and the life, whosoever believeth in me, though he were dead, yet shall he live."

Such are our thoughts as we contemplate the death of this lovely woman, and with such words would we comfort the afflicted family—we would convince them that there is but little space between heaven and earth, that even now the departed one watches over their progress, and rejoices in their well-doing—that heaven is about us, only our finite faculties perceive it not, that our dear friend is not lost, but that we have one more advocate at the throne of grace. Weep not for the wife of your bosom, she was entrusted to your care but for a short time, and now she is with her God—weep not for the daughter, for she is only transplanted—God will care for the bereft children, and the spirit of their mother will hover over them day and night; let not your grief overcome your convictions of the truth; she is not confined in the dark, cold grave, she has risen,

"Look aloft! the spirit's risen,
Death cannot the soul imprison,
'Tis in Heaven that spirits dwell,
Glorious, though invisible."

J. D. C.

NEW PUBLICATIONS.

An Addres delivered before the Graduating Class of the Divinity School in Cambridge, July 15, 1849. By Rev. F. H. Hedge. Cambrige: Published by John Bartlett. 1849.

The full report given of this able discourse in our columns, renders it unnecessary for us to do more than announce its publication, to induce our readers to seek and peruse—we were about to say study it: for it deserves study.

THE WORKS OF WASHINGTON IRVING. NEW EDITION, revised, Vol. XI, Containing the biography of Oliver Goldsmith, published by George P. Pu nam, New York, has been sent us by Crosby & Nichols, who have it for sale. From the preface, it appears that the revision of this work by the author, has been almost a re-writing, made necessary by the recent "Life," by John Forster. "Goldsmith" for the subject —"Irving" for the biographer,—nothing more need be said in the way of recommendation.

BLACKWOOD, for August has been received from T. Wiley, Jr. containing among other things an article on Charles Lamb,—a subject ever fresh and interesting; and doubly so now on account of the revelations made of his heroic fortitude, since his death. There is also No. XV of "The Caxtons," and No. III of "Dies Boreales," enough of themselves to keep up the reputation of this periodical, which has reached its sixty-sixth volume.

DR. BETHUNE'S ORATION before the Phi Beta Kappa, of Harvard University, on "The

of our Country on its Literary Men," n published by John Bartlett, Cambridge; it richly repaid the crowd which listened delivery, so it will reward the many who ot will purchase and read it.

VER & FORBES ON THE WATER TREAT- &c., George Putnam, New York. This n a subject just now attracting much at- is for sale by B. B. Muzzey & Co., to ve are indebted for our copy.

PEACE MANUAL, &c., by George C. th, seems to be a thorough representation physical and moral evils of war, for emedies, quite practicable, if faith to try n be obtained, are suggested. It is a ok for circulation. It may be obtained J. F. Jewett & Co.

INFERENCES FROM THE PESTILENCE AND THE FAST. A discourse preached in the Mount nt Congregational Church, Roxbury, Aug. 3, 1849, by Rev. William R. Alger, pub- y request. Crosby & Nichols.

a strong and graphic description of the teristics" of this modern plague, the boldly demands that national acts e consistent with national professions; country should repent of its sins, its eedless and cruel war, its institution of and enthrone the law of the Infinite n she nominally acknowledges. The of the cholera are pointed out, drawn e fact that the pestilence comes from sical, social and person alsins, which warned to forsake. This discourse is ate to the occasion which called it forth, excellent specimen of direct, sound, preaching.

ORDER OF EXERCISES *at the Ordination of Oliver Fernald as an Evangelist at Thomaston, Me., August 14th, 1849.* Introit. 2. Introductory Prayer, Rev. R. P. Cutler, Portland. 3. Reading of Scriptures, by Mr. Cutler. 4. Hymn. 5. Sermon, Rev. F. H. Hedge, Bangor. 6. Anthem. 7. Prayer of Ordination, Rev. C. Palfrey, Belfast. 8. Charge, Rev. A. D. Wheeler, Topsham. 9. Hymn. 10. Right Hand of Fellowship, Rev. G. Reynolds, Jamaica Plain, Mass. 11. Concluding Prayer, Rev. A. D. Wheeler. 12. Benediction. Sermon in the evening at 7 o'clock, Rev. R. P. Cutler.

PORTUGUESE EXILES.—More of these recently arrived. There are now in New York and on Staten Island between 300 and 400 of these expatriated brethren. One hundred and more are now on their way from Trinidad and will be here in a few days. They are starving and dying with disease on the way. They come to us entirely destitute, having sacrificed all their earthly possessions rather than to worship God.

They are now sustained by the American and Foreign Christian Union, the Society formed by the Union of the American and Foreign Christian Societies, and the Christian Alliance; but the Society has not the means of feeding them daily bread, and the Exiles must perish unless the benevolent send aid. Money and provisions are wanted.

The exiles must be kept in New York and Staten Island until the cholera is over.

The problem what shall be done with these Exiles? Those who came over before, and were sent west, were unfortunate, and the enterprise was a failure.

NEW YORK, N. Y.—We are rejoiced to know that the prospects of this society are now really encouraging; that the young pastor takes strongly well with the public; and so far has shown himself adequate to every occasion. Mr. Hart is the son of an esteemed Presbyterian clergyman of Pittsburg, and commenced his studies with a view to that ministry, but was influenced a wider prospect opened before him. A more generous faith welcomed him to its work, and he embraced doctrinal christianity from conviction, against every worldly motive and the strongest domestic influence. Such men are adapted to impart a like precious faith to others, and destined to bear the earnest impress on their souls over this growing and needy continent.

They have an excellent custom at Bevery, of sending once a year to the A. U. A. all the religious publications not needed among themselves for distribution at the west. This is far better than to retain such articles after their value is gone except for an Antiquarian's show-box, and their very mustiness disqualifies one for any near approach. The passage of a few years impairs the work of a religious publication unspeakably. Some are like almanacs, worthless after the twelvemonth is over.

Next Sunday Dr. Saltmarsh preaches his farewell sermon at Windsor, Vt.

Rev. W. C. Tenney accepts the call at Northfield and enters upon his duties next month. H.

PATRIOTISMAL.—A poor woman in one of the Southern States, who *lisped*, carried her daughter to the church for baptism. Being asked its name by the bishop, she replied, "Luthy-sir," "What!" said the doctor.—"Luthy sir." says she. "Lucifer, that won,t do," says the bishop, astonished the child George Washington. The mother confounded, could not speak until the church door, when she told the parson that was a girl!

DEATH OF ALBERT GALLATIN.—The venerable Albert Gallatin, the last survivor of the Cabinets of Jefferson and Madison, is dead. He died on Sunday evening, the 12th inst., at the residence of his son-in law, B. R. Stevens, Astoria, Long Island. Few men have occupied a larger space before the public, and few political men have left us more generally lamented than the late Mr. Gallatin. Mrs. Gallatin died about a month ago, and he therefore has lingered but a short time behind the companion of his youth. He died literally of old age, but his intellect was not to the last. He was born at Geneva, Switzerland, in January, 1761. He was left an orphan at an early age; but under the care and kind relation of his mother, he was enabled to take his degree in the University of that city, in 1779. In one year after he graduated, he repaired to the United States. He arrived at Boston on the 14th of July, 1780. He had a letter of introduction from the celebrated Rochefoucault to Franklin. Soon after his arrival he proceeded to Maine, where he served as a volunteer under Colonel John Allen, Commander of the fort of Machias. In 1782 he was elected professor of the French language in the University of Harvard. This he left, soon after, for the South, and became acquainted, among public men, with Patrick Henry. With history and theology he was thoroughly conversant, while, true to his origin, his religious opinions were those of a Protestant Christian. He has left behind a name which will long shine conspicuously on the pages of American history, as a statesman and diplomatist.

DARTMOUTH, N. H.—The exercises preliminary to Commencement, were the annual sermon of the President before the graduating class, the anniversary of the Northern Academy of Arts and Sciences, and also that of the class 1811, which is described as the largest and probably the most talented that has ever left the College. Of this class, thirty-three are living, a good proportion of whom were present. A correspondent of the Puritan Recorder says, "a brief biographical narrative of each individual was given, detailing the most important events of his life. At the close of their meeting, which lasted five hours, it was voted to print in a pamphlet form, some account of the meeting, and also some notice of the different members of the class, especially of those who have deceased, for the especial gratification of the several surviving members. The class then adjourned to meet again at the same place in three years from that time."

Following this festival, were addresses by Mr. Edwin P. Whipple, of Boston, Prof. Bartlett, of the Western Reserve College, Ohio, and Dr. Poor of Ceylon. At the Commencement on Thursday, the degree of Bachelor of Arts was conferred on thirty-nine, and the degree of Master of Arts on ten young gentlemen. Thirteen young gentlemen received the degree of Doctor in Medicine.

The honorary degree of M. A., was conferred on Hon. John Sullivan, Attorney General of the State; and Col. Bliss. The degree of Doctor of Divinity was conferred upon the Rev. Z. S. Barstow, of Keene, and the Rev. Clement Long, Prof. of Intellectual and Moral Philosophy in the Western Reserve College, and an alumnus of Dartmouth College, and that of Doctor of Laws on Samuel S. Wilde of Boston, Hon. Edward Everett, and Hon. Amos Kendall.

HAMILTON COLLEGE.—This institution is located near Utica, N. Y., and is under the control of the Presbyterians and Congregationalists — The commencement exercises were held July 25th, when a class graduated consisting of 57 members. Dr. Sprague of Albany, delivered an address before the literary societies on the dangers, duties, and encouragements of educated men with reference to the practical tendencies of the age. The honorary degree of D. D. was conferred upon the Rev. Malcom N. McLaren, of Brooklyn, the Rev. Matthew L. R. P. Thomson, of Buffalo, and the Rev. George Rees, of Fishguard, South Wales. The honorary degree of LL.D. was conferred upon the Hon. Samuel Beardsley, of Utica.

UNIVERSITY OF MICHIGAN.—The commencement exercises of this institution, which is located at Marshall, occurred on the 18th of July; 23 young gentlemen were graduated. On the afternoon of the preceding day an address was delivered before the Union Missionary Society of the University, by Rev. Thomas Stone of Kalamazoo; and in the evening, Gen. Cass addressed the Literary Societies in a very happy manner. An alumni association was formed on this occasion of the graduates, already numbering about eighty. The prospects of the University are highly encouraging; the medical building is nearly completed.

THE SMITHSONIAN INSTITUTION.—The act of Congress establishing the Smithsonian Institution provides that "the President and Vice President of the United States, the Secretary of State, the Secretary of the Treasury, the Secretary of War, the Secretary of the Navy, the Postmaster General, the Attorney General, the Chief Justice, the Commissioner of the Patent Office of the United States, and the Mayor of the city of Washington, during the time for which they shall hold their respective offices, and such other persons as they may elect honorary members, be and they are hereby constituted an "establishment," by the name of the *Smithsonian Institution, &c.*"

Agreeably to these provisions of the law, a meeting of the "establishment" was held on Wednesday last, the 1st inst., at 5 o'clock, P.M. in the Smithsonian edifice. This meeting was called at the request of the Regents and by the order of the President of the Institution.

PRESENT—Zachary Taylor, President of the United States, and *ex-officio* President of the Institution John M. Clayton, Secretary of State; W. M. Meredith, Secretary of the Treasury; Jacob Colamer, Postmaster General; Thomas Ewbank, Commisioner of Patents; W. W. Seaton, Mayor of Washington; Joseph Henry, LL.D. Secretary of the Smithsonian Institution. The President took the Chair.

This being the first meeting of the Establishment, the Secretary gave an account of the Institution, of the plan of organization adopted by the Board of Regents and of the progress made in carrying the several parts into operation. The Chairman of the Executive Committee, Mr. Seaton, gave to the meeting an account of the disbursements of the Institution and the state of its funds. The following gentlemen, having been recommended by the Regents and officers of the Institution, and being duly considered by this meeting, were, on motion of Mr. Meredith, unanimously elected Honorary Members of the Smithsonian Institution, viz:—

Dr. Robert Hare, of Penn.; Albert Gallatin, of N. Y; Dr. Benjamin Silliman, of Conn.; Washington Irving, of N. Y.

On motion of Mr. Clayton, it was

Resolved, That a committee of three be appointed to draft and report By-Laws and Regulations for the future meetings of the establishment.

Whereupon the President appointed Mr. Clayton, Mr. Meredith, and Mr. Seaton the Committee.

On motion of Mr. Colamer, the Secretary of the Institution was added to the said Committee

On motion, the meeting then adjourned, to meet again on the call of the President.

DIPLOMATIC MOVEMENTS.—The Intelligencer of Monday has the following announcements:—

The Hon. Abbott Lawrence, recently appointed Envoy Extraordinary and Minister Plenipotentiary from the United States to Great Britain, is at present on a visit to this city. He will probably not take his departure upon his mission till towards the end of next month.

The Hon. William C. Rives, appointed Envoy Extraordinary and Minister Plenipotentiary to the Republic of France, passed through this city a day or two ago, and will sail for Europe in a few days. He takes London in his way.

It gives us pleasure to learn that the Hon. Robert P. Letcher (late Governor of the State of Kentucky) is expected in this city in the course of the week. It is rumored that he has been offered, and will accept, a foreign mission. As an honorable distinction by his own Government, few men could be deemed more worthy to receive it.

The Hon. Daniel M. Barringer, appointed Envoy Extraordinary and Minister Plenipotentiary to Spain, is as we observe by the newspapers, at present sojourning at New York, probably awaiting a conveyance to the seat of his mission.

FATHER MATHEW'S VISIT TO CAMBRIDGE AND BROOKLINE. Tuesday morning Father Mathew, accompanied by Rev. Dr. Jenks of this city, and another devoted friend of the temperance cause, visited the University Library at Cambridge, and passed some time in examining the rare and curious works it contained, and also the Gallery of Paintings connected with the institution.—After which a visit was made to the venerable Dr. Pierce of Brookline, who was delighted again to take by the hand one in whom he had long felt so deep an interest as the "Irish Apostle of Temperance." The Doctor called for a copy of his annual Election Sermon, recently printed, and remarked, "Father Mathew, I present you with the *last* sermon I shall ever write," explained the occasion of its delivery, wrote his name on it sitting in his chair, and handed it to him. It was truly affecting to witness this venerable clergyman, whose long life has been devoted to good works, on the borders of a better world, holding cheerful converse with such men as Father Mathew, and the venerable Dr. Jenks. A half hour was passed in such conversation as was natural to the *men*, and to the *occasion*—after which a most affecting parting took place and they returned to their city.—[Evening Journal, Aug. 15]

WEST INDIA EMANCIPATION;

CELEBRATION AT WORCESTER.

The anniversary of the abolition of Slavery in the British West Indies, was celebrated in this city, on Friday of last week, by appropriate exercises, under the auapices of the American Anti-Slavery Society, at the Hospital Grove. The meeting was held through the day with only one hour's intermission at noon, and the attendance was very large. A special train from Boston consisting of fourteen long cars brought about 1000 delegates from the eastern part of the State, and multitudes came in from the adjoining towns. Mr. Garrison presided, and upon taking the chair briefly addressed the multitude upon the subject of the interesting event they had met to commemorate, after which Rev. Samuel May, one of the Secretaries of the Society, read letters from John G. Palfrey and Charles Sumner, Esq., in reply to the invitations which had been extended to them to be present upon the occasion. Mr. Charles C. Burleigh then addressed the meeting in a strain of eloquent remarks for nearly an hour, and was followed by Rev. Theodore Parker, of Boston, who enchained the attention of the audience for some time by the power of his eloquence, the originality of his ideas, the vigor of his thoughts, and the beauty of the language in which they were clothed. Anti Slavery songs were then sung and the meeting then adjourned for an hour In the afternoon the exercises were commenced by a speech from Rev. Adin Ballou, of Hopedale, which we were not so fortunate as to hear; he was followed by Wendell Phillips, Esq., of Boston, Ralph Waldo Emerson, of Concord, James M. Buffum, Lynn, and Wm. Lloyd Garrison, of Boston. Mr. Phillips was suffering from ill health, but he did full justice, notwithstanding, to his high reputation as an orator. Mr. Emerson was too unwell to speak, but upon being called on, he said he felt it his duty to make some sort of a response to the call. Unaccustomed as he is to addressing mass meetings of the people *extempore*, he seemed to find much difficulty in getting his great ideas into a proper clothing of words. Several times he looked up into the sky and far off into the woods and fields as if for help in his difficult and unaccustomed task; but the ideas only seemed to put on more fantastic airs in the scholar's brain, and saving a remark or two, the audience only caught a glimps of what he was striving to express. However all knew, that the root of the matter was in him, and that you had only to let him sit down by himself in his study and put his hand to paper, and his thoughts would run as clear as a fountain, and his great loving heart would expand with the kindliest sympathies for humanity after quite another fashion, and so all were satisfied. [Christian Citizen.

REV. DR. SPRING. This distinguished preacher said in his late Anniversary sermon, the present pastor was advanced to the ministry in August, 1810, and installed colleague pastor with the Rev. Dr. Rodgers.

During these thirty-nine years the ministers and officers of the churches who then welcomed the speaker to his field of labor, have passed away.—There remains not a member of the Presbytery, nor a minister of the gospel of any denomination in our city, who were in the service of the ministry when he first commenced his labors. Of his co-presbyters, about 30 have been summoned to give an account of their stewardship. Of the elders and deacons of the Brick Church, who at that time were living, not one remains. Of those who bore the office at a later period, but one lives.

There have been, within the last 30 years, seven seasons of the special outpouring of the Spirit of God in this church, during which 607 persons were added to it. The last was in the winter of 1839 and 1840, and received its great impulse from the destruction of the Lexington. The whole number added during the past 39 years, is not far from 2000.

SUMMER-SUSPENDED CHURCHES. We have a word to offer on this subject, because of the notable fact, that so many more than usual of the meeting houses in this city, are this summer on the list of the suspended. We happen to know of not less than thirteen of the orthodox places of worship that are at present closed, and likely to be for the month of August. A friend reckons up eighteen, and for ought we know, there may be as many more in the same predicament, of the different evangelical denominations.

We are sorry that so many more churches than usual have fallen this year into what we are grieved to call the New York fashion of suspending; and some of them, too, churches of which it has been the boast that they are the people's churches. We can tell them that the people stay in New York as well summer as winter, and they want the gospel as much in dog-days, and especially in these times of pestilence, as in fair weather and ordinary times. [N. Y. Evangelist.

The Hon. John G. Palfrey, in his letter declining an invitation to attend the late August celebration at Worcester on account of engagements at home.

"Should I accept your invitation, I might have to say what you would not approve, and to hear many things said in which I could not concur.—Among other things, I dissent entirely from the opinion of your Society, that the proper remedy for the horrible evil and wrong of slavery in this country is a disunion of the States,"

HON. MR. WILLISTON. It is understood that at the late commencement of the Williston Seminary at Easthampton, Mass. Hon. Samuel Williston added to the liberal benefactions already heaped upon that favored institution, another donation of five thousand dollars.

A VETERAN EDITOR. The Christian Mirror, published in Portland, Maine, has completed its *twenty-eighth* year, and the Rev. Asa Cummings, D. D., has for *twenty four* years of that time given it his editorial supervision.

☞ A CARD.—The subscriber would gratefully acknowledge the receipt of two boxes of books and tracts from Boston, containing thirty-five copies of Dr. Channing's Works,—a Bible from the Mass. Bible Society for the Elgin Church, and a choice selection and variety of other books, Sunday-school books, tracts, &c., amounting in all to 608 vols. of books, and about 700 tracts and periodicals.

☞ The books were contributed by the Am. Un. Association, the Book and Pamphlet Society, and by friends in Roxbury and Medford, and by Messrs. Crosby & Nichols, Rev. A. Young, and others in Boston. 146 vols. were purchased with money raised from the previous sale of books in the west, and a part of what were sent by the Am. Un. Association are to be sold and the cost of them returned to the Association.

In behalf of the multitudes who will enjoy the reading of these books, and for the honor and happiness of being employed in so useful a mission, the subscriber would present to the numerous friends who have taken a part in this good work his warmest thanks. He would also acknowledge his personal obligations of gratitude for 79 dollars received from Rev. J. F. Clarke and others, to make up for the loss of his horse the last winter, and for 10 dollars from friends unknown by the hand of Dr. Gannett, received on his recent visit in Boston.

A. H. CONANT.

Geneva, Kane Co., Ill., Aug. 8th, 1849.

☞ WORCESTER WEST ASSOCIATION.—The next meeting will be in Petersham, at the house of Rev. M. W. Willis, on Monday, 27th inst., at 4 P. M.

ag25 HENRY F. BOND, Scribe.

☞ THE MIDDLESEX NORTH ASSOCIATION, will hold their next meeting at the house of Rev. Mr. Chandler, in Shirley, on Wednesday, Sept. 5th, at 10 o'clock, A. M. JOS. C. SMITH, Scribe.

☞ AUTUMNAL CONVENTION OF UNITARIANS. The Committee of Arrangements hereby give notice that the Autumnal Convention, will be holden in Portland, Maine, on Tuesday and Wednesday, the 9th and 10th days of October. The Convention will meet for organization on Tuesday, at 5 o'clock, P. M. JAMES W. THOMPSON,

Chairman of the Committee of Arrangements.

☞ SUPERINTENDENTS of our city Sunday Schools, not having received their parcels of the new child's paper, issued at Worcester, can obtain them by application during the week following, at 111 Washington St.

The second number of the paper will wait for sufficient names to be sent us to secure the enterprize from loss. The cost will be only twenty-five cents per year. Each paper will be embellished with cuts. The S. S. Association of Worcester county originated this effort.

☞ BIRTH-DAY OF JOHN HOWARD—ANNUAL FESTIVAL The Annual Festival in commemoration of the Birth-day of John Howard, in connection with a FAIR to aid the Prison Reform, will take place in Washingtonian Hall, Bromfield St., on Monday, Sept 3d, to continue three days. Artists, Manufacturers, Mechanics, &c., are invited to send the products of their labor. Females are also solicited to present specimens of their skill and ingenuity.

There will be good speaking each evening, also, appropriate music.

Donations in money or goods may be sent to B. N. Greene's bookstore, Washington St, or to the Committee of Arrangements, where tickets may be had, and also at Crosby & Nichols' bookstore.

Tickets 12½ cts—Children half price.

Season tickets 25 cts.

An Address on the character of John Howard, will be delivered on the Sabbath evening previous, Sept. 2. The place to be announced in the papers of the day.

P. S. As the true day is Sept. 2d, it has been suggested that clergymen refer to the labors of Howard in their sermons.

MARRIAGES.

In this city, August 21, Mr. Wm. M. Bosworth, of Vernon, Vt., to Miss Elizabeth Barker, of Boston.

In Roxbury, August 20, James M. Keith, Esq. to Miss Adeline Wetherbee.

In Providence, August 21, by the Rev. Henry Bacon, Mr. George J. Stiles to Miss Josephine M. Street, both of Boston.

August 19, Mr. Reuben S. Gurney, of Hanover, to Miss Experience Hall, of Boston; Mr. George F. Nowell, to Miss Abigail A. Bridges; Mr. Taylor Ramsell, of Boston, to Miss Wilhelmina James, of Hull; Mr. Samuel James, of Hull, to Miss Mary Ann Cushing, of Lexington.

In Boothbay, Me., August 16, Mr. P. Francis Wells, of Cambridgeport, Mass., to Miss Isabella, daughter of Benjamin Reed, Esq., of B.

DEATHS.

In Lowell, Aug. 13th, of dysentery, Frank Milton, son of Oliver M. Whipple, aged 4 years and 8 months.

In Medford, Aug. 7th, Mr. Joseph Gardner, 76.

In Louisville, Ky., of cholera, Mr. Levi Wyman 30, formerly of Charlestown, Mass.

In this city, very suddenly, on Sunday evening last, Miss Harriet Adaline S. Bazin, aged 20 years and 8 months, daughter of Mr. Geo. W. Bazin. Miss B. was a young lady of great moral worth, of a most gentle spirit, and unusually amiable disposition. Her very sudden death, by that fearful epidemic which has cut off so many, both in our own and other lands, has blighted many fond hopes, and overwhelmed in sorrow beloved parents, fond brothers and sisters, and a large circle of very dear friends. May the God of all comfort support and console them in this hour of affliction. A. A. M.

In Hubbardston, on the 10th inst, Mrs. Amy Brown, aged 36 years, wife of Mr. Henry H. Brown.

At Java, recently, Capt. Henry Huttlestone, of Fairhaven, master of ship Channing, of New York.

CHAPMAN HALL SCHOOL,

IN CHAPMAN PLACE.

THE Sixteenth Annual Term of this School, will commence on the first Monday in September next. The Annual Catalogue of the Teachers and Pupils with the Terms, &c. annexed, may be had at the store of Messrs. Crosby & Nichols, No. 111 Washington Street, and that of Mr. Benj. H. Greene, and Mr. S. G Simpkins, 124, same street. AMOS BAKER.

N. B. Chapman Place leads out of School Street, near Horticultural Hall. ag25.

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ag25 eow4t Preceptor.

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CHAUNCY HALL SCHOOL.

THE next school year will commence on Monday, Sept. 3d. Members of the School and all who intend joining it, are requested to be present, if possible, on that day, as new classes in Latin and the modern languages, are then formed, and other class arrangements made.

One of the principals is always at School during the intermission at noon, for the convenience of pupils from the country, who remain in the city all day.

*** Catalogues containing terms, &c., may be had at the Bookstores of W. D. Ticknor & Co., and W. P. Tewksbury, and further information obtained from one of the principals at the Hall in Chauncy Place, on Friday and Saturday, Aug. 31, and Sept. 1, from 8 o'clock till 5. THAYER & CUSHING.

ag25 2w

PRIVATE INSTRUCTION.

THE subscribers' next term will begin Monday, Sept. 3. He will receive single pupils in any of the common branches of an English or classical Education, to recite stated hours, and younger boys to study in his room. Young men prepared for College for the Freshman or Sophomore class. He will be at his room, basement of Chauncy Place Church, for the remainder of the vacation, from 9 A. M. till 12 M.

ag25 is4t W. P. ATKINSON.

MR. ALGERS' FAST DAY SERMON. Inferences from the Pestilence and the Fast—a Discourse preached in the Mount Pleasant Congregational Church, Roxbury, Aug. 3d, 1849, by Rev. W. R. Alger. This day published by

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I. GREEK AND LATIN.—Arnold's First and Second Latin Book and Practical Grammar, 12mo, 75 cts—Arnold's Latin Prose Composition, $1—Arnold's Cornelius Nepos, with Notes, 12mo, $1—Arnold's First Greek Book, 62 cts—Arnold's Greek Prose Composition, 12mo, 75 cts—Arnold's Greek Reading Book, edited by Spencer, 12mo, $1 50—Beza's Latin Testament, 12mo, 62 cts—Livy, with Notes, by Lincoln, 12mo, $1—Cæsar's Commentaries; Notes by Spencer, 12mo, $1—Tacitus's Histories, with Notes, by Tyler, 12mo, $1—Tacitus's Germania and Agricola; Notes by Tyler, 12mo, 62 cts.

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VI. HEBREW.—Gesenius's Hebrew Grammar, edited by Rodigar; translated from the best German edition, by Conant, 8vo, $2.

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NEARLY READY.—Boise's Exercises in Greek Composition, 12mo—Thatcher's Cicero de Officiis, 12mo—Lincoln's Horace, 12mo—Ollendorff's Elementary French Grammar, by G. W. Greene. ag25.

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AFTER July 21st, a select Morning School will be held, through the season, at the pleasant and retired rooms, rear of 339 Washington Street, over Hallet, Cumston & Allen's Pianoforte saloons, where LADIES and MISSES desirous of pursuing or completing any of the following studies, may attend, at hours to suit their convenience, from 8½ to 12 M.

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WHITNEY, BRACKETT & CO.

HAVE constantly for sale at their spacious Ware Rooms, near the Colleges, a very extensive assortment of

FURNITURE,

Bureaus, Tables, Bedsteads, Couches, Secretaries, Chairs, Looking Glasses, Refrigerators, Clocks, Entry Lamps, &c.

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Three-ply, superfine, fine, painted and Straw; Stair Carpeting, Rods and Eyes.

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Matresses, Feather Beds, &c., &c.

aug4 5ws

HOME SCHOOL FOR GIRLS

AT FRAMINGHAM.

THE Subscriber is desirous of receiving into his Family a small number of Girls to educate. He proposes that they shall be under the immediate care of his wife, who will devote her whole time and attention to them, as regards both their intellectual and moral training.

Terms; $132 per annum.

REFERENCES. Mr. Geo. B. Emerson, Wm. H Knight, Esq., Wm. H. Foster, Esq., (Cashier Grocers' Bank) Boston; Rev. A. R. Baker, Medford; Rev. H. F. Edes, Woburn; Mr. J. W. Brown, Framingham. RUFUS F. BREWER.

Framingham, May 26, 1849. 3tis7os

NEW TREATMENT OF BRONCHITIS.

DR. J. K. PALMER, continues with great success the new treatment of Bronchitis and other affections of the Throat and Lungs, recently introduced by Sir Charles Scudamore of England, and employed with so much success in the practice of that celebrated Physician.

Dr. Palmer's Office is No. 4½ Salem street, Boston. No charge for consultations or advice. Medicines and Inhaling Apparatus furnished on reasonable terms.

une10

PRIVATE TEACHERS' INSTITUTE.

THE SUBSCRIBER proposes to open a School which shall unite the advantages of a Teacher's Institute with those of a Normal School at Concord, Mass., on the 15th of August.

Besides Practical Instruction in the Art of Teaching, Lectures, Lessons in French, the Use of Educational Books and Journals, &c., &c., will be furnished, and the entire tuition fee will be *ten dollars*, for a term of *twelve weeks*.

Any teacher or person intending to teach, of good character, will be admitted, without any obligation to teach in this state, or to attend more than one term. For further particulars please apply to

WILLIAM B. FOWLE,

aug4. 138 1 2 Washington St., Boston.

SMITH & MELVIN'S

FLAVORING EXTRACTS of Vanilla, Rose, Lemon, Bitter Almond or Peach, Orange, Nutmeg, &c., &c., for flavoring Ices, Jellies, Pies, Puddings, &c., prepared by ourselves in the best manner expressly for family use. Price 25 cents per bottle.

SMITH & MELVIN Apothecaries,

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june23

PREPARATORY

AND

HIGH SCHOOL FOR YOUNG LADIES,

Designed to furnish a thorough and fully accomplished Education;

Connected with which is a

LADIES' CALISTHENCEUM,

—COMPLETELY FURNISHED WITH—

APPROPRIATE GYMNASTIC AND CALISTHENIC APPARATUS,

For Healthful Exercise and Recreation.

To commence on Monday, Sept. 18. *Hours, from* 9 *till* 2

Parents in quest of a suitable School for the Education of their daughters are respectfully invited to call.

Application may be made every day, from 9 *to* 11 *o'clock, A. M., at No.* 339 *Washington Street,* 5 *doors South of West Street.*

sept30 1st F. L. CAPEN.

MOREY'S

COLD SALT WATER BATHS,

FOR LADIES AND GENTLEMEN,

WESTERN AVENUE, (MILL DAM,) REAR OF THE *New Brick Block.*

THIS celebrated Establishment having undergone thorough repairs, is opened for the season. The *Cold Shower* and *Swimming BATH*, has been removed some two or three hundred feet further into deeper water, which at all times is pure and abundant. The Ladies' Baths are entirely removed from those of the Gentlemen, and are provided with Female Attendants.

Invalids and *Children* will receive particular attention.

TERMS.—SEASON TICKETS:—$4,00, or 12 Tickets for $1, single ones, 10 cents each.

Swimming taught by a competent professor.

Additional rooms have been added, with Fleeting Shower Baths, put up in the most approved style. Also, new Dressing Rooms, which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved the prices have been somewhat reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.

july7 tf TRUMAN MOREY.

DRS. ROGERS & CARTEE,

SURGEON DENTISTS,

OFFICES NOS. 68 AND 85 MAIN STREET, CHARLESTOWN.

DR. Z. ROGERS respectfully announces, that in consequence of the continued increase of his business, he has formed a connexion with C. SOULE CARTEE, M. D. a gentleman long and favorably known in our community, whose previous knowledge of Dentistry, mechanical skill, and Medical education, render him an efficient acquisition to the profession of this city.

Having fitted up our Offices and Laboratory with convenient Instruments and Apparatus, we are now ready to perform all operations in the various departments of Dental Art and Science: such as—

The PRESERVATION of the natural teeth, if possible, by filling, cleansing, &c.;—

Their EXTRACTION, (without pain, if desired,) when past recovery;—

The INSERTION of artificial mineral teeth, singly, in

POETRY.

[From Sharpe's Magazine.]

THE PREACHER'S ADDRESS TO THE SOUL

Weary Soul,
Why dost thou still disquiet
Thyself with senseless riot,
Taking thy fill and measure
Of earthly pleasure?
The things that thou dost prize
Are not realities;
All is but seeming;
Waking, thou still liest dreaming.
That which before thine eye
Now passeth, or hath past,
Is nought but vanity—
It cannot last;
This evil world, be sure
Shall not endure.
Art thou a-weary, Soul, and dost thou cry
For rest? Wait and thou soon shalt have
That thou dost crave,
For death is real—the GRAVE no mockery.

THE SOUL'S REPLY.

Preacher, too dark thy mood;
God made this earth—
At its primeval birth
"God saw that it was good."
And if through Adam's sin
Death entered in,
Hath not Christ died to save
Us from the grave?
Repented sins though Him are all forgiven—
There *is* a heaven,
For that this earth is no abiding place,
Shall we dispface
The flowers that God hath scattered on our path—
The kindly hearth;
The smile of love still brightening as we come,
Making the desert, home;
The seventh day of rest, the poor man's treasure,
Of holy leisure;
Bright sunshine, happy birds, the joy of flowers?
Ah, no! this earth of ours
Was "very good," and hath its blessings still;
And if we will,
We may be happy. Say, dark Preacher, why
Should we then hate to live, or fear to die,
With Love for Time, Heaven for Eternity?

MISCELLANEOUS.

NEW PUBLICATIONS.

The Bothie of Toper-Na-Fuosich. A long vacation Pastoral. By Arthur Hugh Clough. Cambridge: John Bartlett, 1849.—pp. 205. 16mo.

This is a poem in hexameters. The principal *dramatis personæ* are an Oxford tutor and six students—

. . . . "the Tutor, the grave man nicknamed Adam,
White-tied, clerical, silent, with antique square-cut waistcoat,
Formal, unchanged, of black cloth, but with sense and feeling beneath it;
Skilful in Ethics and Logic, in Pindar and Poets unrivalled,
Shady in Latin, said Lindsay, but *topping* in plays and Aldrich."

The first scene that opens upon us is a clansmen's meeting, where the students are invited to dine. At the feast there was

"Venison, the red and the roe, with mutton;
. . . . with whiskey of course, and at top and bottom
Small decanters of Sherry, not over-choice, for the gentry.
On flesh and on fowl had appetite duly been sated,
And, with the bottles and glasses before them, they sat digesting,
Talking, enjoying, but chiefly awaiting the toasts and the speeches."

Some of the conversation at table, the poet thus describes:

"Long constructions strange and plusquam-thucydidean,
. . . . as sudden torrent in time of speat [flood] in the mountain
Hurries six ways at once and takes at last to the roughest,
Or as the practised rider at Astley's or Franconi's
Skilfully, boldly bestrides many steeds at once in the gallop,
Crossing from this to that, with one leg here, one yonder,
So, less skilful, but equally bold, and wild as the torrent,
All through sentences six at a time, unsuspecting of syntax,
Hurried the lively good will and garrulous tale of Sir Hector."

At a toast given to the young English guests, *Hewson* speaks in the name of his companions,

. . . . Philip Hewson the poet,
Hewson the radical hot, hating lords and scorning ladies,
Silent mostly, but often reviling in fire and fury
Feudal tenures, mercantile lords, competition and bishops,
Liveries, armorial bearings, amongst other things the game laws:"

Alluding to *Bannockburn*, &c., he said,

"We are the better friends, I fancy, for that old fighting,"

At which passage a tornado of cheering followed,

"Tables were rapped, feet stamped, a glass or two got broken,"

and Hewson sarcastically closed abruptly, *non-plus-ing* the party by adding,

"I am not a game keeper, I think, nor a game preserver."

At the close of this convivial occasion,

. . . . "a thin man clad as the Saxon,
Singled out, and said, with determined accent to Hewson,
Resting his hand on his shoulder, while each with eyes dilating
Firmly scanned each: Young man, if ye pass through the Braes of Lochaber,
See by the loch-side ye come to the BOTHIE or TOPER-NA-FUOSICH.

There follows a day of converse between the tutor and his pupils. Next day four of the pupils start on an expedition of three weeks, Philip with them; they mingle in the sports of the country, the dance, &c., &c., and return duly—all but Philip, who, parting with his companions, finds his way to the hut of the Saxon, and meets his *Elspie*.—With "term time, dread returning," he returned to his books, and read and remained at Oxford—

. . . . "but returned to his highlands after;
Got a first 'tis said; a winsome bride, 'tis certain,
So won Philip his bride;
They are married and gone to New Zealand.
Five hundred pounds in pocket, with books, and two or three pictures,
Tool-box, plough and the rest, they rounded the sphere to New Zealand.
There he hewed and dug; subdued the earth and his spirit:
There he built him a home."

What shall we say of this poem? Without any imputation of loving scenes of revelry, may we not say that we like it? We like it in parts greatly, as we do some of Burns'—or as we do to look at painting of scenes, in which still we should have no inclination to mingle actively. It is very racy; it is like the breezy call of an autumnal morn; it has genial talk, though somewhat free, and yet often noble and profound like that of the "Friends in Council." Its descriptions are very beautiful and powerful. The precise *utile* or moral of the story it might be difficult to tell, only that it freshens the spirit to read it. We do not suppose that it was written to promote chartism, or to awaken and cherish a love of revelry and abandon. He who drinks in its entire scope and spirit may rise up in a healthier mood, and say with Philip,—

"Let us get on as we can, and hunt for and do the *ergon*. [work]
That isn't likely to be by sitting still, eating and drinking."

Remarks on the Past and its Legacies to American Society. By J. D. Nourse, Louisville, Ky.: Morton & Griswold, 1847, paper covers, pp. 223.

Having seen one or two very flattering notices of this work from sources that we regarded with great respect, we were induced to inquire for it; but for a long time in vain, until we found it at Ticknor & Company's, to whose kindness we are indebted for an opportunity to peruse it. We are somewhat disappointed; the perusal has been more a task than a pleasure. Mr. N.'s subject is a little too large for him. He has not compassed it, he has not fairly thought it out. His ambition has been greater than his execution. But he has capacity and vigor, and from the data within his reach, and the resources of which he has made himself the master, shows no ordinary power of generalization. If, however, we have any discernment of the genius of the author, he will think less highly of his generalizations by and by, than when he wrote them, and compare himself with Schlegel, Guizot, Macaulay and Carlyle, with less complacency.

One or two sentences strike us with some surprize as coming from a philosophical thinker. On page 51, he says,

"The history of the subseqent conquest of the Promised Land must be a great stumbling block in the way of those who pretend to find in the Bible the sickly sentimentalism of peace societies and anti-slavery philanthropists."

He thinks he is more favorably situated for taking just views of the philosophy of modern history, than one, (for instance Macaulay,) however able and learned, who has grown up in the shadow of those ancient institutions which have outlived their original uses." Not while Mr. N. not only writes from a slave state, but from a pro-slavery stand point! He says also, p. 54,

"What reasons in the constitution of the universe made it necessary, that a Divine victim should quench in his own blood the flaming sword of Eternal Justice, we cannot tell!"

The Law of Cure. An Address delivered before the American Institute of Homœopathy, at its sixth Annual Meeting, held at Philadelphia, June 13, 1849. By B. F. Joslin, M. D., Boston: Otis Clapp, 1849, pp. 18.

This is an able, well-written argument on the homœopathic side of the question.

Adam's Primary Arithmetic, pp. 180.—Adam's Book Keeping by Single Entry. Designed for Schools and Academies. Keene, N. H.: Published by J. W. Prentiss & Co.—1849, pp. 141, 8vo.

These two books, issued by the same publisher, have been mainly prepared under Mr. Adams' supervision, by Mr. J. Homer French, of New York; and Mr. Adams says that they meet his approbation. The Book-keeping professes on the title page to be "a new, concise, and common sense method of Book-keeping, for farmers, mechanics, retailers and professional men." We cannot undertake to decide on their merits as compared with other manuals. But they indicate a want, especially the Book-keeping. We hope the time is at hand when no youth will complete his schooling without a knowledge of book-keeping, as well as arithmetic.

An Easy Introduction to Spanish Conversation, by M. Velasquez de la Cadena, editor of Ollendorf's Spanish Grammar, &c. New York, D. Appleton & Co., 1849, pp. 101.

An excellent manual, except that it holds out encouragement to the vain effort to get along without an instructor. With some aid in learning to pronounce, it will be all the more serviceable.

The Boston Directory: containing the City Record, a General Directory of the Citizens, a Special Directory of Trades, Professions, &c., an Almanac from July, 1849, to July, 1850, with a variety of miscellaneous matter.

All this is fulfilled in Mr. Adams' work; who is the publisher and proprietor, at his office, 95 1-2 Washington Street. It is an indispensable guide, and a publication from year to year is necessary. There are 28,713 alterations since last year.

Sketches for School Boys. No. 1. Andrew and his Playmates. Boston: Damrell & Moore, printers. 1849, pp. 47.

A very excellent and useful little story book for boys. Andrew learns a sad lesson of the consequences of disobedience, by personal suffering.

A Sketch of the events which preceded the capture of Washington, by the British on the 24th of August, 1814. Philadelphia: Carey & Hart. 1849. pp. 46. 8 vo.

This sketch teaches a lesson in ethics as well as in tactics,—i. e. it inculcates charity for those who suffered defeat. We care not so much to see ables solders as better men. A very good map of the battle ground is prefixed.

The Child's First Catechism, in verse, designed for Sunday Schools. Boston. Crosby & Nichols, 1849.

We doubt whether we should like a manual of this sort, if the verse were ever so good. But we never saw any poetry manufactured in answer to questions, that was worth preserving. It will be likely to take the place of some *good* poetry, that children might learn and have beautiful thoughts and images in the chamber of their memory forever.

WATER COMMISSIONERS' REPORT.

At the last meeting of the Mayor and Aldermen the following Quarterly Report was read.

To the Mayor and Board of Aldermen:

The term of three years, for which the undersigned were elected Water Commissioners, having expired on the 4th of May last, and some important portions of the water works remaining unfinished, provision was made by the City Council for a continuation of a Board of Commissioners for a further period of eight months, and the undeisigned were re-elected to serve as such Board for that time.

The works to be completed were the reservoirs on Beacon Hill and at South Boston; the laying of some main and service pipes in various parts of the city; some finishing of the banks and borders of the Brooklyn reservoir; some pointing and caulking in the wet and quick-sand sections of the brick conduit; some stopping of leaks in the main dam at the outlet of Long Pond, and some general reparation along the line of the aqueduct, where the surface drainage and the protection of work were not sufficiently provided for.

Besides the attention necessarily required for these objects, the important and difficult service of settling the claims of the proprietors of land and water rights was to be attended to.

With regard to the Beacon Hill reservoir, we can say that the work has been diligently purcan say that the work has been diligently pursued, thus far, through the season, and with success. This structure of stone masonry is a massive work. Its extensive dimensions are, on Derne-street, 199 feet and 3 inches; on Temple-street, 182 feet and 11 inches; on Hancock-street, 190 feet and 7 inches, and on the rear of Mount Vernon-street, 206 feet and 5 inches. The foundation, or substructure, which is to support the basin or reservoir of water, is nearly completed, and the lateral basin walls which are to retain the water, are about to be commenced, 12 feet *within* the faces of the exterior walls on the streets, and will be raised from the bottom of the reservoir or basin to the height of 15 feet and 8 inches, including 20 inches of coping. The contents of the basin will be equal to 2,678,961 wine gallons, and its mean horizontal section equal to 28,014 square feet. The line or level, at this reservoir, corresponding to the maximum level of the water in the Brooklyn reservoir, which is about 122 1-2 feet above marsh level, or high water mark, will run about 7 inches on to the coping, or 14 feet and 7 inches above the bottom of the basin, and the minimum level of the Brooklyn reservoir will be 2 1-2 feet below this line. It must be apparent that whatever may be the height of water at Brooklyn, it must, when flowing, be at a lower level on Beacon Hill. The difference in the height of water in the two reservoirs will increase or diminish as the supply and discharge may vary.

There have been laid, up to the 21st of July last, 75 miles and 1450 feet of water-pipes, from 4 to 36 inches in diameter, extending from the Brookline reservoir to and over the city. There will be required on the wharves, and at South Boston, a further amount of 4 to 12 inch pipes, 28,080 lineal feet.

The number of service pipes laid are—	
In Boston	11,483
In South Boston	1,005
Whole number	12,488
Number of taps opened	10,841
Leaving to be opened when applied for	1,637

The number of hydrants set at the present time, is 662 in the city proper and 88 in South Boston. During the two last weeks these have been carefully examined, and those that have been found defective are being either replaced by others or thoroughly repaired. Measures are about being taken to guard them in the most effective manner against the effects of frost during the coming winter season.

The two compensation reservoirs—White Hall, in Hopkinton, and Fort Meadow, in Marlboro'—in which the surplus water of the past winter and spring had been stored up, were opened in June last, and the discharge of water from them gradually increased as the early drought grew more severe, until the 26th of July last, when it had reached, in quantity, thirty cubic feet per second, and they are now supplying water at this rate for the Middlesex canals, and the mill owners on the Concord river and its branches below. The discharges above named may be maintained, probably, from 60 to 80 days longer, if the dry weather should continue. The quantity above named is at the rate of over nineteen millions of gallons per day, and four times the present consumption of the city, and far greater than the natural discharge from Long Pond would afford in the dry seasons of the year.

Lake Cochituate maintains its height very well. By means of a dam on the highway leading across this Lake, at the wading place, so called, the water in the southern portion of the Lake (say two-thirds of it) has been kept back, and is now within two or three inches of being full, that is, 8 feet above the floor of the flume at the natural outlet. The northern portion has been drawn down to make some repairs on the dam, to a point 2 feet 9 inches above said flume, the minimum level being six inches above it. Were the sections of the Lake reduced to a common level, it would be about 6 feet 2 inches above the floor of the flume.

The amount of drafts drawn on the City Treasurer, from March 6th to July 26th, is	$237,165 26
Amount of previous drafts	2,448,762 85
Whole amount drawn to July 26, 1849,	$3,685,928 11

All of which is respectfully submitted by the Water Commissioners.

NATHAN HALE.
JAS. F. BALDWIN.
THOMAS B. CURTIS.

ODE TO THE BED.

BY THE LATE THOMAS HOOD.

Oh, Bed! oh, Bed! delicious Bed!
That heaven upon earth to the weary head,
But a place that to name would be ill-bred,
To the head with a wakeful trouble—
'Tis held by such a different lease!
To one a place of comfort and peace,
All stuffed with the down of stubble geese—
To another with only the stubble!

To one, a perfect Halcyon nest,
All calm, and balm, and quiet, and rest,
And soft as the fur of the cony—
To another so restless for body and head,
That the bed seems borrowed from Nettlebed,
And the pillow from Stratford the stony!

To the happy, a first-class carriage of ease
To the land of Nod, or where you please;
But alas! for the watchers and weepers,
Who turn, and turn, and turn in vain,
With an anxious brain,
And thoughts in a train
That does not run upon *sleepers!*

Wide awake as the mousing owl,
Night-hawk, or other nocturnal fowl—
But more profitless vigils keeping—
Wide awake in the dark they stare,
Filling with phantoms the vacant air,
As if that crook-backed tyrant, Care,
Had plotted to kill them sleeping.

And oh! when the blessed diurnal light
Is quenched by the providential night,
To render our slumbers more certain,
Pity, pity the wretches that weep,
For they must be wretched who cannot sleep
When God himself draws the curtain!

The careful Betty the pillow beats,
And airs the blankets and smooths the sheets,
And gives the mattrass a shaking—
But vainly Betty performs her part,
If a ruffled head and a rumpled heart
As well as the couch want making.

There's Morbid, all bile, and verjuice, and nerves—
Where other people would make preserves,
He turns his fruits into pickles—
Jealous, envious and fretful by day,
At night to his own sharp fancies a prey,
He lies like a hedgehog rolled up the wrong way,
Tormenting himself with his prickles.

But a child—that bids the world good night
In downright earnest, and cuts it quite—
A cherub no art can copy—
'Tis a perfect picture to see him lie
As if he had supped on dormouse pie,
(An ancient classical dish by the by,)
With a sauce of the syrup of poppy.

Oh, bed! bed! bed! delicious bed!
That heaven upon earth to the weary head,
Whether lofty or low its condition!
But instead of putting our plagues upon shelves,
In our blankets how oft we toss ourselves,
Or are tossed by such allegorical elves
As Pride, Hate, Creed, and Ambition!

"THE WRECK"—This group of sculpture is the work of Mr. E. A. Brackett, and represents a ship-wrecked mother and infant child, nude and lifeless, just cast upon the shore. It is plain that nothing but a treatment at once fearless and delicate could give full truth to the ocean character of the subject, and save it from the pain of a death too literal. Almost all who have seen the beautiful picture of the "Dead Christ," lately exhibited at Mr. Cotton's rooms, have turned from a death so present, literal, and unsuggestive, as almost to shut out from the face the assurance of an "hereafter," to the picture of the "German School just out," full of a life and joy which cannot die. Fortunately, Mr. Brackett has given successfully the moment most difficult to seize, when life has gone just long enough to release the body from struggle and the expression from pain, and to give them both the naturalness and abandonment which the time and scene require, and before the rigidity of death has fixed muscle and feature. The mother lies half-inclined upon her right side—the right arm thrown far back—the head upturned, with its hair swept and drenched with the sea—the left arm clasping her child to her side and shoulder, which are still full of the feeling of shelter—the whole form freely given to the waves—and all chastened' beautified, and made holy by a face sweet, resolved, and *freed*.

It seems to us that this group must take high rank as a conception. Lamb says:—"Were an artist to paint upon demand, a picture of a Dryad, we will ask whether, in the present low state of expectation, the patron would not be fully satisfied with a beautiful naked figure recumbent under wide-stretched oaks? Dis-seat those woods, and place the same figure among fountains and falls of pellucid water, and you have a—Naiad." But this work needs no name or explanation. It tells its own sad, wild, and simple story. It has the very spirit of the sea. There is a beautifully unconscious ocean grace and abandonment in the whole group, which is just enough identified with past struggle by the hope of the face of the child and the shelter of the shoulder of the mother.

THE HORSE AND THE MULE. Father De Smet, a Roman Catholic missionary travelling across the country to California, is writing a series of letters to the archbishop of Baltimore. The following two paragraphs are liven one of them.

A good horse is always a great comfort and a delightful companion on a long and perilous journey, and care should be taken of the noble and useful animal, in a manner in which his services deserve; but never perhaps does a man feel this comfort more, than when roaming through the trackless solitudes of the far West, and it consequently was one of our first cares, to see our horses well provided for; they are our only stay, our main hope, when out among the prairies, or the sandy and rocky fastnesses; they carry our all, the rider and his baggage; no rough word much less any inhuman treatmet should ever disturb the slow or hurried pace of the useful animal.

I must confess, I have not the same regard for a mule—the whip is necessary and must be used to keep her in good humor; for generally speaking, they are head strong, malicious, and full of bad tricks, so that frequently even a long and well tried patience is put to the test and overcome—here is an example, among many others I could give. Whilst John, a patient travelling companion, was stooping to pluck out a prickly pear, fastened on the leg of my mule—the brute bit him and tried to raise him above ground by his leather pants; John became indignant and excited—I laughed outright at the singular idea of my mule and the no less singular position of my man. To free himself and to seize a club, was the work of a moment for John; he glanced at me first with a menancing look, and then at the mule, and with one blow he brought her to the ground—and he would certainly have killed her, had I not interfered.

REV. MR. NORTON, of New York, spoke principally with reference to that portion of the Roman Catholic church which is in this country. Within six years past, more than 1500 Catholic members have given evidence of piety, and united themselves to evangelical churches. This is exclusive of more than three times that number who have seceded from its communion.

The number of Catholics in the country at the present time may be estimated at about 4,000,000, and they are increasing, both naturally and by immigration, at the rate of more than a quarter of a million annually. Our agents have found the Catholic population the most difficult of all others to gain access to, for the reason that they are the only people who, as a nation, have been oppressed by the Protestant government, and yet our success even here has been marked, significant and encouraging.

SAVING GRACE IN ENGLAND.—Mr. Colman, in his European Life and manners, says, that in England, children even quite young are often called upon to say grace at the table; and that three days before, he dined in a large and elegant party, where the lady of the house asked a blessing and returned thanks. He was a week at one house where the eldest daughter of a family, about twenty two, led in the family worship every morning, and constantly said grace at the table, and so in several other instances.

THE DEPTH OF THE OCEAN.—The greatest depth ever reached by sounding was in the Atlantic, 900 miles west of St. Helena, where Sir James Ross found no bottom, with a line of six miles and a quarter in length.

SUBSCRIPTIONS

RECEIVED FOR THE FOLLOWING PERIODICALS BY

THOMAS WILEY, JR.,
—Late Jordan & Wiley

AT THE

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